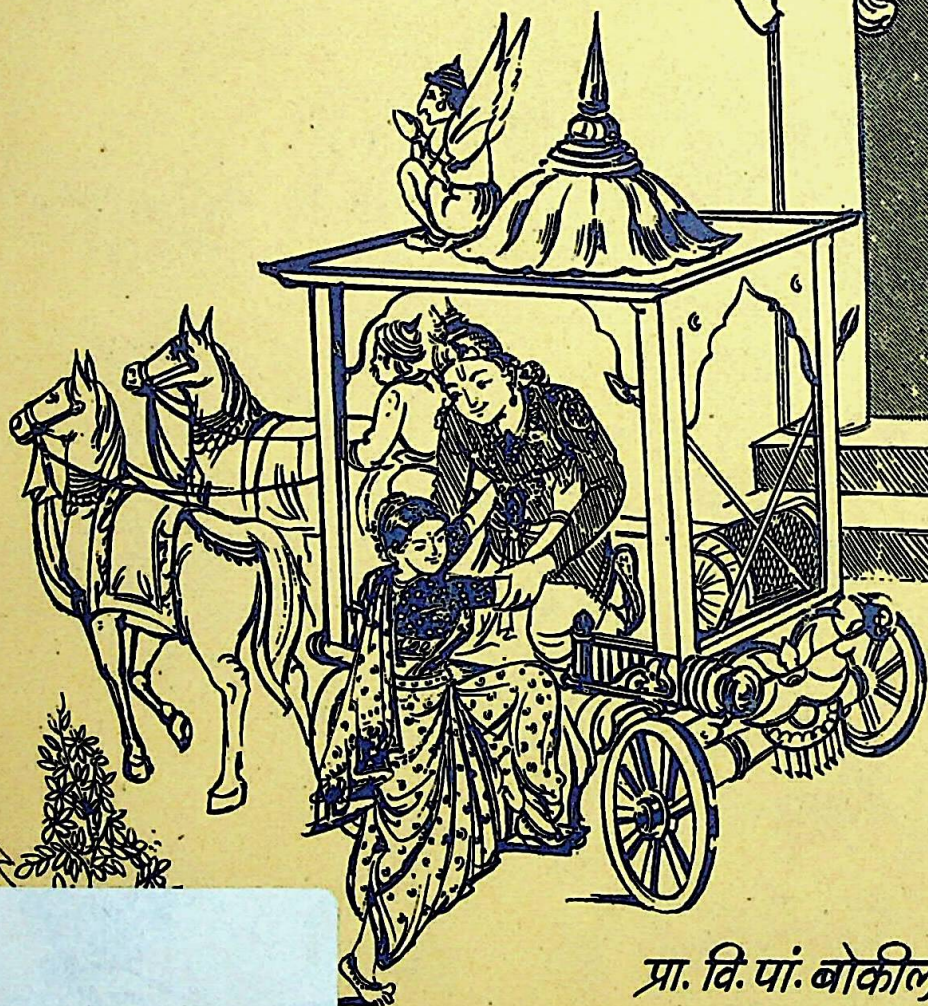


श्रीकृष्णरुक्मिणीयम



प्रा. वि. पां. बोकील





श्रीकृष्णरुक्मिणीयम्

[SHRIKRISHNA-RUKMINIYAM]

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1965

MUNSHI RAM MANOHAR LAL

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Introduction

The story of the divine love between Rukmini and Shrikrishna is very ancient and romantic. It has been narrated in Sanskrit works like Bhagawat, Hariwamsha and Mahabharat. Its charm and attraction is as fresh as ever even after so much lapse of time; because the superhuman characters of the hero and the heroine have been supremely instructive and enchanting.

Shri K. P. Khadilkar composed a drama in Marathi on this story and presented the plot on the background of politics. It became very popular by virtue of its music and of its stimulus to the national sentiment that was brewing here in the first quarter of the twentieth century. Several plays in Sanskrit are available on mythological and historical topics; but not one on this interesting story of Rukmini and Shrikrishna. Hence I have composed this one.

In this book I have presented this romantic story on a romantic back ground, which possesses all features of natural environment and social surroundings. While maintaining the main current in tact, I have introduced in the plot certain new incidents like the imprisonment of Sukirti Brahmin, Haladhar's attack on Kundinapur, Bhishmaka's visit to Dwaraka and Shishupal's invasion of Dwaraka. These imaginary incidents are expected to develop the plot consistently and to denote the characters graphically.

The spiritual element in this theme has been dwelt upon very vigorously by poet-saints from Maharshi Vyas down to Sant Ekanath both in Sanskrit and in regional languages. I am convinced of its significance, have experienced it while weaving the various threads and have presented it in the

same strain. I hope that the last scene in the last act serves as the coping stone of that divine sentiment.

My thanks are due to the authors of those Sanskrit works that I had to use time and again and to Pandit Wamanshastri Bhagwat who made many valuable suggestions.

25th October—1965
New Year's Day of
Vikrama-Samvat 2022

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V. P. Bokil
Author

श्रीकृष्णरुक्मिणीयम् ।

प्रथमोऽङ्कः ।

(नान्दी)

फूत्कारैः पुष्कराग्रास्फुटितचलयितैः प्रद्विषद्ध्वंसमूलै-
र्विघ्नानां मेघमालाः कणमिवतमसां धूनयन्धृष्टमूर्तिः ।
सिंदूरालितदेहः प्रहरणरदनः पार्वतीपुत्ररूपो
मांगल्यो मंगलानां गजवदनयुतः पातु नः पावनेशः ॥ १ ॥

भूतात्मा भगवान्भवाचितपदो भानुः स्वयंभास्वरो
लक्ष्मीवान् लसदालयो जलनिधेस्तल्पेशयो लोकपः ।
गोविन्दो गरुडध्वजो गगनवन्नीलो गुरुगोपति-
निर्वाणो नरसिंहनाथिततनुर्नारायणः पातु नः ॥ २ ॥

Shrikrishna - Rukminiyam

ACT-I

[*Benediction*]

Verse I—May the God, having the mouth of an elephant and well-known as the most auspicious and purifying of all gods, protect us,—the God who has a huge body and who blows off the rows of clouds in the form of obstacles like particles of darkness by the puffs of his great trunk, moved about forcibly for the destruction of enemies, who has his body besmeared with oily red lead, whose great weapon is his tusk and who is known as the son of Goddess Parvati.

Verse II—May God Narayan protect us;—the God who is the soul of all creatures, who is self-luminous like the sun, whose feet are worshipped by God Shankar, who is glorious and endowed with the Goddess of wealth, whose shining abode is at the bottom of the ocean, who is the protector of all people, whose name is Govind, whose chief symbol is Garud, who is blue like the sky, who is the Lord of all sense-organs, who is the highest seat of liberation and who has taken the visible incarnation of Narasinha.

नान्द्यन्ते

सूत्रधारः—प्रीयतां जगन्नायकोऽनेन भावयुक्तस्तवनेन । अधुना प्रपंचकृत्यं ताव-
दनुतिष्ठासामि प्रियासहायः । गृहिणीशरणं खलु गृहकर्मसाधनम् । तदानुकूल्यं
विना न किमपि संपादयितुं शक्यम् । तथाहि—

उभाभ्यां पक्षाभ्यां गगनतलमाक्रामति खगो
यथा वा चक्रभ्यां क्षितिमुखपथे धावति रथः ।
तथाऽन्योन्यासक्तौ स्वकुलभजकौ धर्मनिरतौ
कुटुंबव्यापारं प्रकृतिपुरुषौ संप्रकुरुतः ॥ ३ ॥

तदर्धांगीसाहाय्येन लोकरंजनार्थं श्रीकृष्णरुक्मिणीयं नाम नाट्यप्रबंधं प्रकाशयितु-
कामोऽस्मि । प्रेयस्यागमनं प्रतीक्षे मुहूर्तमात्रम् । गृहव्यापारव्यप्रा गृहिणी सत्वरं
गृहान्निर्गन्तुं न शक्नोतीति लोकप्रसिद्धं नाम । यतः किल—

(*At the end of the Benediction*)

Sutradhara—May the Lord of the world be pleased with this much prayer full of devotion. Now with the help of my dear wife I shall perform my own worldly duty. Really the help of the wife is a necessity for all household work. It is not possible to accomplish anything without her favour. Because—

Verse III—Just as a bird crosses the region of the sky with the help of two wings or just as a chariot runs along the road on the surface of the earth with the help of two wheels; so also the husband and wife who are devoted to each other, who follow their own religion and who serve their own family, accomplish the functions of their household successfully.

Now I wish to stage the drama namely “**Shrikrishna-Rukminiyam**” for the recreation of the people with the help of my wife. I shall wait for her arrival for sometime. It is really a usual experience of most people that the house-wife who is busy with household work cannot get out of the house quickly. In as much as—

प्रक्षालनं गेहकुटीरकाणां
वस्त्रादिपात्रादिपदार्थकानाम् ।
पाकादिकार्यं गृहभूषणं च
भार्याव्रतानीह सुतावधानम् ॥ ४ ॥

(इतस्ततः परिक्रामति । ततः प्रविशति नदी)

अये, इत आयाति मद्बल्लभा गुञ्जति च किमपि मधुरम् । तद्दूरत एव शृणोमि
मुहूर्तम् ।

नदी—

पद्यम्—५

शान्तहास्यं धृतम् । स्नेहतो वीक्षितम् ॥ १ ॥

दैत्यगणखण्डितम् । भक्तगणमण्डितम् ॥ २ ॥

मन्मनो मोदितम् । श्रीहरेः क्रीडितम् ॥ ३ ॥

आम् । संसारक्लेशनिर्विण्णं मञ्चितं भगवन्पारायणदर्शनेन सद्यः प्रासादि । तद-
धुनःऽऽर्यपुत्रादेशमनुष्ठातुं समुत्सहे ।

(परिक्रामति)

सूत्रधारः—प्रिये, प्रीतोऽस्मि ते सुस्वरगानेन । परं कोऽसौ संसारक्लेशो नाम
येन निरवित् त्वञ्चितम् ।

Verse IV—The sweeping of the rooms in the house, the washing of clothes and pots, the cooking of food, the decoration of the house and looking after children are the usual duties of the house-wife.

[*He moves about here and there. Then the actress enters*]

Oh, here comes my better-half and sings something sweet. I shall listen to it for a while from a distance.

Actress—[Verse V]—God Hari put on a cool smile and cast an affectionate glance; He has destroyed all demons and has favoured all devotees; my mind has been pleased by all these acts of God Hari.

Well, my mind dejected by household troubles became delighted at the sight of God Narayan; therefore I am now ready to do the bidding of my husband. (*Moves here and there*).

Sutradhara—Darling, I am very pleased by your sweet music. But I should like to know the household trouble by which your mind was upset.

नटी—आर्यपुत्र, अस्मत्सुता माला सदैव हरिभक्तिपरायणा । परं तदग्रजो नाभिनन्दति तस्या भक्तिभावम् । तेन तयोर्विवादा उद्वेगकरा बोभूयन्ते ।

सूत्रधारः—ज्ञातम् । स्वभावो दुरतिक्रम इति तत्त्वविदां सिद्धान्तस्त्वया श्रुत-
पूर्वः । तस्मान्न विषादः कार्यस्तदुद्दिश्य । हरिचरणावेव शरण्यौ विषमेऽस्मिन् ।
त्वयाऽनुभूतमेवेदं गानविषयेण ।

नटी—भवतु । प्रस्तुतकार्यसंबन्धि श्रीकृष्णरुक्मिणीयाधिकृतं सकलं शैल्य-
संविधानमसेधि ययाविधि । तदविलंबितं नाट्यप्रयोगः समारम्भ्यताम् ।

सूत्रधारः—समीचीनम् । नायिका गोसेवारता तावदत्रैवायाति । तदपसराव
इतः । (निष्क्रान्तौ)

(इति विष्कम्भकः समाप्तः)

Actress—Oh dear, our daughter Mala is a regular devotee of God Hari. But her elder brother does not like her devotion; therefore their disputes and quarrels are always troublesome in the house.

Sutradhar—Now I know. Philosophers say that man's nature is difficult to change. You have probably heard of it; therefore you need not worry about the children's differences. The feet of God Hari should be resorted to in this difficulty; and you have already experienced it as can be seen from your song.

Actress—All right; everything is ready about the work of all actors, necessary for the performance of the play—“Shrīkrishna-Rukminiyam,” that is to be dramatised tonight. Therefore you may begin the performance of the drama without any delay.

Sutradhara—Very good. The heroine who is devoted to the service of cows is coming just here. We shall therefore walk away from this place. [Exit]

[Thus ends the Introduction]

प्रथमः प्रवेशः

[विदर्भदेशराजधान्यां प्रासादस्थ-गोशालायां राजकन्या रुक्मिणी
गोवत्सान् परामृशति हस्तेन]

रुक्मिणी—हन्त भोः, परमानन्दस्यन्दिनी खलु गोशालेयम् । बहुसुखदं सुकुमार-
प्राणिनामेतेषां दर्शनम् । तथाहि—

प्रथम-१

गोवत्सो मन्त्रयनोत्सवो । मृगजातीनां सत्त्वोत्साहो ॥ ध्रु० ॥

हुंकारोऽस्यानाहतनादो । मृदुलो भावो मोदामोदो ॥ १ ॥

अंगे कांतिश्चित्ते शांतिः । सकलदेवता इहैव भान्ति ॥ २ ॥

श्रेणुमंदिरं सेवासदनम् । मानवसद्गुणसंवर्धनम् ॥ ३ ॥

[नेपथ्ये — “ हे स्नेहलते, कुत्र वर्तसे त्वम् । वत्सा गोशालां प्रयाता ।

किं न तत्सहाया त्वम् । ”]

The First Scene

[*Cowshed in the palace of the capital in the kingdom of Vidarbha. Princess Rukmini caresses the cows and calves by her own hands.*]

Rukmini—How wonderful ! The cow-shed is a source of happiness. I am really very delighted to see these tender animals. And so—

Verse (1)—The calf of a cow is the joy of my eyes; he has the loveliest form among all animals. His bellowing (Hunkar) is like the Om of the soul; his tender temperament is very pleasing. His body is full of lustre and his mind is full of calmness; all the deities' presence is to be felt just here. The cowshed is a place for service, where human virtues can develop.

[*Behind the curtain*—“ Oh Snehalata, where are you ? My darling has gone to the cowshed. Why are you not with her for her help ? ”]

स्नेहलता—(प्रविश्य) महादेवि, एषाऽहमत्रायाता । न कोऽपि क्लेशो भर्तृदारिकायाः । अन्यच्च, गोष्ठपरिजना अत्र वरीवर्तन्ते कार्यव्यापृताः ।

रुक्मिणी—हला, हरिततृणमेतेभ्यो दीयताम् । तदेव बहु रोचते तेभ्यः ।

स्नेहलता—एवम् । इदं तृणं वत्सानां कृते । (तथा करोति)

रुक्मिणी—साधु, वत्सतरीभ्योऽपि तद् देहि ।

स्नेहलता—अयि भर्तृदारिके, तृणानिकरो विद्यते तासां पुरतः । परं त्वन्मुखदत्त-दृष्ट्यो न किमपि खादन्ति ताः ।

रुक्मिणी—अहह, कञ्चित्सामया वत्सतयः ।

स्नेहलता—न हि, न हि । त्वद्वत्सपरामर्शाय नूनं स्पृहयन्ति ताः ।

रुक्मिणी—एवंविधं तासामनुकर्षणं नाम । भवतु । वत्सतरीः परामृशामि । (तन्नाटयित्वा) किं न भक्षयय तृणम् । (हुंकारं कुर्वन्ति वत्सतयः) अपि सन्तोषोऽधुना युष्माकम् । भुज्यतां तर्हि यथेष्टं तृणम् ।

Snehalata—(*Entering*) Oh Queen, here I have come. The princess is not put to any trouble. Moreover, the servants in the cowshed are doing their duties here as usual.

Rukmini—Oh friend, give some green grass to these (calves). They like it very much.

Snehalata—Oh yes; this grass is for the calves. (*Does so*).

Rukmini—All right; offer some green grass to the female calves too.

Snehalata—Oh Princess, before those heifers there is a heap of grass; but they are looking at your face and not eating (the grass).

Rukmini—Alas ! Are the heifers unwell ?

Snehalata—No, no; they long for the touch of your hands so eagerly.

Rukmini—Have they so much attraction for my touch ? All right; I shall caress them. [*She does so*] Why do you not eat grass ? [*The heifers produce "Hum" sound.*] Are you pleased now ? Well; go on eating to your heart's content.

गोवत्समंदिरमिदं विमलाचलं
स्नेहास्पदं सद्यतासुगुणावसथ्यम् ।
सौख्याचहं सरलतासमतासमृद्धं
वत्साविलासविभवं विनयावधानम् ॥ २ ॥

स्नेहलता—पश्य, इमा धेनवोऽधुना तव संनिकर्षमपेक्षन्ते ।

रुक्मिणी—आम् । ता अपि मुहूर्तं लालयामि । धेनुभ्य आद्वियतां तुषमिश्रितं
नीवारमण्डम् ।

स्नेहलता—तथा ।

रुक्मिणी—अहो वत प्रियतमा मे गोमाता ।

सौम्या धेनुः सुजनैः सेव्या
सुभगं तस्या दर्शनमनिशम् ।
मधुरं दुग्धं मृदुलः शब्दो
गोवृंदं खलु गेहभूषणम् ॥ ३ ॥

स्नेहलता—अये, अलौकिकी गोमक्तिस्तव । तदर्थं बहुमूल्यं प्रतिफलं देयाद्
भगवांस्तुभ्यम् ।

Verse (2)—The cow's family is a blessed abode, place of plenty, seat of affection, house of good qualities like kindness, flow of happiness, store of straightforwardness and fairness, wealth of charms of the calves and devotion to modesty.

Snehalata—Look here; these cows now wish for your caress.

Rukmini—Yes; I shall fondle them for a while. Bring for the cows the scum (of boiled rice) mixed with the husk of grain.

Snehalata—I shall do so.

Rukmini—Oh, really the mother cow is dearest to me :—

Verse (3)—The cow is mild (by nature) and deserves to be served by good men. It is very auspicious to see her frequently; her milk is sweet and her sound is pleasant; a herd of cows is really an ornament of the home.

Snehalata—Oh, your devotion to the cow is uncommon. God will give you some valuable reward for the same.

रुक्मी—(सहसा प्रविश्य) निन्दाफलमेव प्राप्स्यसि लोकेभ्यो गोसेवार्थम् । ननु राजकन्या त्वम् । किं निमित्तं प्राकृतकर्म चरीकरीषीदम् । न सन्ति किं सेवकास्तदर्थम् ।

रुक्मिणी—बहवः सन्ति सेवकाः । परं महान् खलु मे स्नेहो धेनुवत्सेषु । तस्मात् कंचित्कालं व्रजमागत्याहं तान् लालयामि हस्तेन । न कोऽपि मे क्लेशस्तेन ।

रुक्मी—(सपारुष्यम्) तथापि “ गोपकन्येयम् ” इत्यादिभिरधिक्षेपैर्जन-निन्दास्पदं त्वम् ।

रुक्मिणी—(सनिश्चयम्) न गणयामि तत्परीवादम् । आर्यकुलजाऽहम् । प्रियतमं नाम गोधनमार्याणाम् ।

रुक्मी—(सकोधम्) ममानुजा भगिनी त्वम् । मद्बचनानुसारमेव वर्तितव्यं त्वया । विरमास्माद् गर्हकर्मणः । तथाहि—

पशुपालाः पिशाचामाः प्रविख्यातप्रवादकाः

निन्दोद्योगा निरोधार्हा नीचनैत्यकनिश्चयाः ॥ ४ ॥

Rukmi—(*Suddenly entering*) You will get from the people only censure as a reward for your service of the cows ! **Rukmini**, you are really a princess ! Why do you do this low work ? Are there no servants to do it ?

Rukmini—There are many servants. But I feel great affection for the cows and calves. Therefore, I come to the cowshed for a while and fondle them by my hand. I do not feel any exertion thereby.

Rukmi—(*Harshly*) Still people censure you with expressions like, “cowherd’s daughter”.

Rukmini—(*Resolutely*) I don’t mind their censure. I am born in an Aryan family. Cows have been the greatest wealth of the Aryans.

Rukmi—(*Angrily*) You are my younger sister; you must behave according to my orders. Stop this kind of mean work ! Because—

Verse(4)—The keepers of cattle, as good as a goblins, are well-versed in wild prattle; doers of forbidden acts and persistent in mean work, deserve restraint.

शुद्धमतिः—(प्रविश्य) किमेष कोलाहलः ।

रुक्मिणी—(सकरुणम्) अम्ब, मम गोवत्सलालनं न संमतमार्यस्य । तदर्थं स रुच्यति मह्यम् ।

रुक्मी—न काऽपि राजकन्या गोष्ठकर्म करोति । त्वं तावत्तस्मान्न विरमसि । तदर्थमेव मम विरोधः ।

भीष्मकः—(प्रविश्य) मा प्रक्षुभ्य । अवगतो मयाऽखिलवृत्तान्तः । वत्स, अकारणमेव कोपकलंकितोऽसि त्वम् । न करोति वत्सा गोष्ठगतं सेवककर्म । केवलं गोवत्सान् सा परामृशति हस्तेन वदति च कोमलशब्दान् । नैतद् गर्ह्यकर्म नाम ।

रुक्मी—(साधिक्षेपम्) गायति चापि गोगुणान् गुरुस्वरेण ।

भीष्मकः—न भवति किं तद्गानं तव प्रीतये । आश्चर्यं खल्वेतत् । महानानन्दोऽस्माकं वत्सामधुरालापैः ।

शुद्धमतिः—(रुक्मिणीं हस्तेन परामृश्य) ममापि संतोषं जनयति वत्सागीतम् ।

Shuddhamati—(*Entering*) What is this row for ?

Rukmini—(*Meekly*) Mother, Brother does not like my fondling of the cows; therefore he gets angry with me.

Rukmi—No princess ever does any work in the cowshed ! But you persist in it. That is why I object to it.

Bhishmaka—(*Entering*) Don't get excited. I have understood the whole situation. Son, you are unnecessarily wild. My daughter does not do any menial work in the cowshed. Only she fondles the cows and calves by her hands and speaks soft words to them. This cannot be called mean work.

Rukmi—(*Insultingly*) She also sings the praise of cows in a loud voice.

Bhishmaka—Does not her singing please you ? It is really strange ! We are greatly pleased by the sweet singing of our daughter.

Shuddhamati—(*Caressing Rukmini by her hand*) My daughter's singing gives delight to me also.

रुक्मी—(सावलेपम्) भवतु सा गायिका वा गोपिका वा । न मया किमपि कर्तव्यं तत्कर्मणा । गोपाल एव तां वरिष्यति, न कोऽपि राजपुत्रः ।

धिग्धिक्ष् त्वां धेनुदासीकां राजवैभवदूषिकाम् ।

युवराजोऽस्मि दण्डार्हा दृष्टदोषा त्वमुद्धता ॥ ५ ॥

[पादाघातैर्भूमिं कंपयन् सभ्रूभंगं निष्कामति । रुक्मिणी सवाष्पनयना मातरमवलंबते]

शुद्धमतिः—मा व्यथिष्ठाः । न कोऽपि तव दोषः ।

भीष्मकः—अनिमित्तमेव विरुद्धत्वमेतत् । शीघ्रकोपी बोभूयते रुक्मी । तस्मात् सावधानं वर्तितव्यमतःपरम् ।

सर्वान्तस्थः श्रुतिनुतपदः सर्वसाक्षी सुरेशो

जानात्येनां गुणगणयुतां शुद्धसत्त्वां सुबोधाम् ।

अस्मत्कन्यां स्वकुलशशिनश्चंद्रिकां लोकवन्द्यां

वैदर्भीं वै नृपभवनजां वैद्युतीं वैजयन्तीम् ॥ ६ ॥

Rukmi—(*Arrogantly*) May she be a songstress or a cowherdess ! I have nothing to do with that. Only a cowherd will marry her and no prince !

Verse 5—Fie, fie upon you ; maid-servant of cows ! Spoiler of royal greatness ! I am the crown-prince and your rudeness deserves to be punished for being caught red-handed !

[*Goes away stamping the floor with heavy steps and knitting his eye-brows.*]

[*Rukmini with tears in her eyes reclines on her mother.*]

Shuddhamati—Do not be sad. You are not at fault at all.

Bhishmaka—This opposition is for nothing. Rukmi gets angry too soon. Therefore we shall have to deal with him carefully henceforth.

Verse 6—The God of gods, who is all-knowing, who is in the hearts of all and whose feet are praised by the Vedas, knows our daughter to be very righteous, intelligent and possessing all virtues : our daughter called Vaidarbhi, respected by the people, born in the royal palace, the moonlight of our family and the moving banner of our royal glory.

वत्से, मा भैषीर्युवराजतर्जनात् । अहितहेतुर्हितपराहननाय न प्रभवति ।
अप्रतिहता वरीवर्धतां ते सौरभीमक्तिः । (निष्क्रान्तः)

रुक्मिणी—अयि अम्ब, प्रोत्साहिताऽहं तातवचनात् । तवाप्याशीर्वादमपेक्षे ।

शुद्धमतिः—वत्से, पित्रनुग्रहमनुयाहि । किमन्यदाशंसे । सद्बृत्तिरेव सर्वदा श्रेयसे
संभवेत् । (निष्क्रान्ता)

स्नेहलता—(सभयम्) दारुणः खलु युवराजक्रोधः । न जाने किं संकट-
मापतिष्यत्यावयोः ।

रुक्मिणी—(सोत्साहम्) अलमतिशंकया । दृढतरा मे भावभक्तिर्धेनुधने
ताताश्वासनात् । तथाहि—

प्रत्यूषे दिशि पश्चिमश्रितवति प्रादुर्भवेद् भास्करो

मेरुर्वा प्रचलेन्निजोन्नततलात्प्रक्षोभवातेरितः ।

श्रीविष्णुर्गरुडासनादवपतेद्वैत्याभियोगादपि

नैवाहं शिथिलीकरोम्यभिरुचिं धेन्वानुयानोत्सवाम् ॥ ७ ॥

Oh, daughter, do not be afraid of the prince's threat.
Wrong motive can never defeat right intention. May your
devotion of the cows grow unimpeded. (*Exit*)

Rukmini—Oh mother, I am encouraged by father's words. I
wish to have your blessings too.

Shuddhamati—Darling, follow your father's advice. What
else can I tell ! Good purpose is sure to bear sweet fruit,
(Virtue is its own reward). (*Exit*)

Snehalata—(*Full of fear*) The prince's wrath is really terrible.
It is not known what calamity will befall us.

Rukmini—(*With energy and firmness*) Enough of doubt or
fear. My devotion to the cows (the wealth of the palace)
has become stronger on Papa's encouragement. And so—

Verse—7 Even though the sun rises in the morning in the
western direction; even though the Meru Mountain moves
from its high place by the force of the strong wind; even
though God Vishnu falls down from his seat on Garud by the
attack of demons; I shall not lessen my love for the cows
and my energy to serve them.

स्नेहलता—देवि, मा कार्षीः साहसमेतादृशम् । नैतत्स्त्रीस्वभावसदृशम् ।

रुक्मिणी—अतिस्नेहोऽशुभशंकी । त्वं हि मधियसखी नितान्तं मन्निविष्टभावा ।
तस्मादनिष्टसंभवो व्यथयति त्वाम् । परं क्षणं विचार्य त्वमपि विभावयसि गोधन-
गरिमाणं मद्भावलक्षणं च । शृणु तावत्—

धेनुर्दुग्धे क्षीरकामौ यथेष्टं
लक्ष्मीरार्शि चित्तशान्तिं सुकीर्तिम् ।
शुद्धोद्योगं दक्षिणं चापि भावं
धेनुं धीराः कामधेनुं वदन्ति ॥ ८ ॥

तस्माद् मंगलानां मातरमिमां किं न महयामि । प्रारब्धसत्कर्म न परित्यजन्त्यु-
त्तमगुणाः । अन्यच्च—

धेन्वाऽकुलीनाः कुलीना भवन्ति
धेन्वाऽऽपदं मानवा निस्तरन्ति ।
धेन्वा धनं पालका अर्जयन्ति
धेन्वा समं स्नेहशीला न सन्ति ॥ ९ ॥

Snehalata—Oh princess, do not venture in this manner. This does not become the nature of women.

Rukmini—Too much love leads to suspecting danger. You are my dear friend and you love me greatly; therefore the possibility of danger pains you. But if you think for a while, you will be able to understand the greatness of the wealth in the form of cows and the goodness of my sentiment. Just listen—

Verse 8—The cow gives milk and fulfils our desires greatly; she delivers heaps of wealth and leads to mental peace, good fame, right industry and virtuous attitude. Hence great men call the cow as “the Goddess cow—source of all desires.”

Therefore I worship this mother of all auspiciousness. The good do not give up their noble undertaking.

Moreover—

Verse 9—The low-born people become high-born on account of the cow; the people tide over difficulties on account of the cow; the cowherds earn wealth on account of the cow; there is nobody so affectionate as the cow.

स्नेहलता—भर्तृदारिके, सुष्ठु शोभसेऽनया गोभक्त्या । वत्सानुगता धेनवोऽधुना
तृणभूमिं यास्यन्ति । अन्तःपुरं गन्तव्यमधुनाऽऽवाभ्याम् ।

रुक्मिणी—आवामपि ता अनुसरावो नदीतटस्थां तृणभूमिमपराह्णसमये ।

स्नेहलता—तदर्थं देव्यनुमतिर्गृहीतव्या ।

(समाप्तः प्रथमः प्रवेशः)

द्वितीयः प्रवेशः

[नदीतीरे वत्ससमेता धेनवश्चरन्ति तृणभूम्याम् । केचिद् गोपबाला

रुक्मिणीं परित उपविशन्ति गोष्ठीप्रसंगेन]

गोपबालाः—(सोत्साहम्) स्वागतं देव्याः । इत आस्यताम् ।

रुक्मिणी—महान् खलु मे प्रमोदो युष्मद्दर्शनेन । कीदृशी दिनचर्याऽत्र युष्माकम् ।

गोपबालाः—कन्दुकेन वयं क्रीडामः कंचित्कालम् ।

Snehalata—Oh Princess, you shine well by this devotion to the cows. The cows followed by calves will now go to the grassy land. It is time for us to enter the inner apartment.

Rukmini—We shall also follow them to the grassy land on the banks of the river in the afternoon.

Snehalata—For that the queen's permission will have to be taken.

[*End of the First Scene*]

The Second Scene

[*On the banks of a river : the cows and calves graze green grass.*

Some cowherd children sit around Rukmini, while story-telling is going on.]

Cowherd children—(*Enthusiastically*) Welcome to the Princess ; please sit here.

Rukmini—I am greatly delighted to see you. How do you spend your day-time ?

Cowherd-boy—For some time we play with our balls.

गोपबाला—गानस्पर्धया वयं विनोदयामः परस्परम् ।

गोपी—एषा वृद्धा तावत् कथाः कथयति मनोहरा गोकुलस्थस्य श्रीकृष्णस्य ।

रुक्मिणी—एवम् । कोऽसौ श्रीकृष्णः ।

वृद्धा गोपी—नन्दयशोदयोः स पुत्रः । गोकुले गोपवालैः सह सोऽक्रीडीत् । यमुनातीरे गोवत्सास्तृणं चंचूर्यन्ते स्म । ते कुमारश्च विविधक्रीडाभिः कालं नेनीयन्ते स्म । दुग्धदधिनवनीतं विपुलं बभूव तत्र ।

स्नेहलता—के विशेषाः श्रीकृष्णलीलायाः ।

वृद्धा गोपी—प्रेममयी विनोदपूर्णा च तस्य लीला । “ मत्कन्दुकस्त्वया चोरितः ” इत्युक्त्वा कामपि गोपीं स रुरोध तस्या भाण्डेभ्यश्च दधिनवनीतं चखाद ।

रुक्मिणी—न ताभिस्ताडितः स कदापि ।

वृद्धा गोपी—न कदापि । यतः किल तद्वेणुवादनश्रवणोत्सुकस्तास्तिष्ठासामासुः ।

रुक्मिणी—कथमिव ।

Cowherd-girl—We amuse each other by singing songs.

Milkmaid—This old woman tells interesting stories about Shrikrishna, living in Gokul.

Rukmini—Good; who is this Shrikrishna ?

Old cowherdess—He is the son of Nanda and Yeshoda. In Gokul he played with cowherd boys. On the banks of the Yamuna cows and calves grazed on grass. Those boys spent their time in various games. There was plenty of milk, curds and butter in Gokul.

Snehalata—What were the special features of Shrikrishna's sports ?

Old cowherdess—His sports were full of love and humour. Saying to a milkmaid “ you have stolen my ball, ” he stopped her and ate curds and butter from her pots !

Rukmini—Was he not ever beaten by them ?

Old cowherdess—Never; because they were very eager to hear his music on the flute.

Rukmini—How so ?

वृद्धा गोपी—मध्याह्नकाले वृक्षमूलासनः श्रीकृष्णो वेणुवादनं चकार । कर्णमधुरं तन्निनादमाकर्णयितुं तत्राययुर्गोपगोपीजनाः समन्तात्तस्युश्च चित्रगता इव मुरली-
रवमुग्धाः । न केवलं मानवा अपि तु चतुष्पदा वृक्षस्थविहगाश्च निश्चला भूत्वा
निजजीवभावं विस्मारिताः ।

रुक्मिणी—(सहर्षम्) हन्त मातर् जीवामि ।

वृद्धा गोपी—इयं गोपवाला मधुरं गायति मुरलीगीतम् ।

स्नेहलता—गोपवाले, गीयतां मुरलीगीतम् ।

गोपवाला— पद्यम्—१०

मुरलीनिनादमाधुर्यम् । तद्भवसौख्यं स्वर्गीयम् ॥ १ ॥

श्रीकृष्णमुखादुद्भूतम् । धेनुभावपूतं गीतम् ॥ २ ॥

यमुनातीरसमुत्पन्नम् । संसारसरिच्चौरूपम् ॥ ३ ॥

रुक्मिणी—(सानन्दम्) अहो मंजुलं गानम् । अहो गोभक्तिवर्णनम् । अहो

Old cowherdess—During mid-day Shrikrishna sat under a tree and played on the flute. Cowherds and cowherdesses sat around him to hear the sweet music there and became motionless as if enchanted by the sweet sounds of the flute. Not only men but animals and birds (on the trees) also became motionless and forgot their consciousness.

Rukmini—(Gladly) Oh mother, how nice !

Old cowherdess - This cowherd-girl sings the song of the flute very sweetly.

Snehalata—Oh milkmaid, please sing a song of the flute.

Milkmaid—Song 10 —

The sweetness of the sounds of the flute was divine and it gave heavenly happiness to the hearers. The song was produced from Shrikrishna's mouth and it was purified by his devotion to the cows. It was produced on the banks of the Yamuna and served as a boat to cross the river of worldly life.

Rukmini—(Joyfully) Oh, the sweetness of the song ! Oh, the description of the devotion to the cows ! Oh, the dignity of

महानुभावत्वं यमुनातीरवासिनाम् ।

[नेत्रे निमील्य क्षणं तूर्णीभावं नाटयति]

स्नेहलता—(सस्नेहं तां परामृशति हस्तेन) देवि, अलमेतावत्याऽऽकुलतया ।

गोपबालाः—(सोद्वेगम्) हा धिग्, हा धिक् । मोहमुपगता देवी । किं कुर्मः

वृद्धा गोपी—मा विभ्रम्य । स्तोकजलमानयत पात्रेण ।

गोपबाला—(जलपात्रं दत्वा) इदं जलम् ।

[वृद्धा जलेन रुक्मिण्या नेत्रस्पर्शनं करोति]

रुक्मिणी—(नेत्रोन्मीलनं कृत्वा) कृतं साध्वसेन । नाहं लुप्तसंज्ञा । परं भावाति-
शयेन क्षणमासमन्तर्मुखवृत्तिः ।

वृद्धा गोपी—सुष्ठु शोमसे, भर्तृदारिके, धेनुभक्त्या । निजगुणानुरूपं प्राणेशं
प्राप्नुहि ।

[रुक्मिणी लज्जां नाटयति]

स्नेहलता—(सस्मितम्) आस्तां तावद् विवाहप्रस्तावः । देवीगानमधुना शृणुमः ।

the people living on the banks of the Yamuna !

[*She sits silent with her eyes closed.*]

Snehalata—(*Caressing her by the hand lovingly*) Oh Princess,
do not be so sentimental.

Cowherd children—(*Anxiously*) Alas, alas ! the Princess has
fainted. What should we do ?

Old cowherdess—Don't be confused ! Bring some water in a pot.

Cowherd-girl—(*Giving a pot of water.*) Here is water.

[*The old woman touches Rukmini's eyes with water.*]

Rukmini—(*Opening her eyes.*) Do not be afraid. I did not
faint; but owing to great emotion I drew my mind inwards
for a minute.

Old cowherdess—Oh Princess, your devotion to cows becomes
you gloriously. May you get a partner equal to you in such
virtues.

[*Rukmini shows bashfulness.*]

Snehalata—(*Smilingly.*) Leave aside the question of marriage.
Let us now hear a song of the Princess.

गोपबालाः—सम्यगुपन्यासः । देवीगानश्रवणे समुत्सुका वयम् ।

रुक्मिणी—भवतु । शृणुत गोसेवेतिहासं संक्षेपेण ।

स्वर्गे सुराः सुरभिसेवनमाचरन्ति
तस्माद्भवन्ति सुखभाज उद्ग्रभाग्याः ।
तच्चन्दिनीं रविकुलप्रभवो दिलीपः
संसेव्य पुत्रवरमाप गुरोः प्रसादात् ॥ ११ ॥

गोपबालाः—(सोल्लासम्) देव्यपि पुत्रवरं प्राप्नुयात् ।

वृद्धा गोपी—अयि बालकाः प्रथमं तावत् प्राप्तव्यः पतिः ।

[“ संप्राप्तः—संप्राप्तः ” इति घोषयन्तः कुमारा धावन्ति संभ्रमेण ।]

वृद्धा गोपी
स्नेहलता } —अये, कः संप्राप्तः ।

कुमाराः—(संसंभ्रमम्) रथस्थः कोऽपि वीरः । रथस्थः कोऽपि वीरः ।

[सर्वे नदीतीरस्थं मार्गमवलोकयन्ति]

[ततः प्रविशति रथस्थः श्रीकृष्णः सादिभिरनुसृतः ।]

Cowherd children—A good suggestion. We are very eager to hear the song of the princess.

Rukmini—All right; listen to a brief history of service to cows:

Verse 11—In the heaven gods serve the heavenly cow and thereby become very fortunate and enjoy happiness. King Dileep of the royal family of the Sun served her daughter in this world and got a good son through the kindness of his preceptor.

Cowherd children—(*Enthusiastically*) The Princess too may get a good son.

Old cowherdess—Oh children, first she must get a good husband—

[“ *Has arrived, has arrived,* ” thus shout out cowherd boys and run about in confusion.]

Old cowherdess— } Eh, who has arrived ?
Snehalata — }

Cowherd boys—(*Agitatingly*) Some warrior in a chariot.

[*All look at the path by the riverside. Then enters Shrikrishna followed by some horse-men.*]

श्रीकृष्णः—विश्राम्यतां मुहूर्तमत्र । रमणीया खलु वृक्षवाटिकेयं नदीतीरस्था ।

कुब्जकः—(सस्मितम्) साधु, धेनवो गोप्योऽपि दृश्यन्तेऽत्र । त्वत्परिचिता एव नूनं सर्वाः ।

श्रीकृष्णः—वैहासिक, नेदं गोकुलं नाम । कथं तर्हि मत्परिचिता एताः ।

कुब्जकः—पश्य रे वयस्य, उत्थाय स्वागतं व्याहरन्ति तुभ्यम् ।

श्रीकृष्णः—भवतु । रथादवतीर्य जलोपस्पर्शनं कुर्मः । अश्वा अपि सलिलमासे-
वन्ताम् ।

[कुब्जकानुगतः श्रीकृष्णः सरितीरं प्रयाति । तं दृष्ट्वा सर्वे गोपवालास्तूष्णीं तिष्ठन्ति ।]

वृद्धा गोपी—महानुभावः खलु राजपुत्रो दृश्यते ।

स्नेहलता—आम् । रूपवान् बलवानपि ।

वृद्धा गोपी—घननीलस्तेजस्वी च । धीरं प्रचलति सूक्ष्मं च विलोकयति ।

स्नेहलता—(सस्मितं रुक्मिणीं हस्तेन संपीड्य) भर्तृदारिके, किमिति सूक्ष्मभावः
स्वीकृतस्त्वया ।

Shrikrishna—Let us rest here for a while. This grove of trees on the bank of the river is really very pleasant.

Kubjaka—(*Smilingly.*) Good; here are some cows and some milkmaids. Probably they are familiar to you.

Shrikrishna—You jester, this is not certainly Gokul. How then can they be familiar to me ?

Kubjaka—Oh friend, look, they all stand to welcome you.

Shrikrishna—Well; let us get down from the chariot and touch water. The horses, too, may take in water.

[*Shrikrishna followed by Kubjaka walks up to the river-side. Seeing him all the cowherd-children stand wonderstruck.*]

Old cowherdess—The Prince appears to be a dignified person.

Snehalata—Yes; he is also handsome and strong.

Old cowherdess—He is bluish like a cloud and lustrous. He walks in a majestic manner and looks in a searching way.

Snehalata—(*Smilingly pinching Rukmini by the hand*) Oh princess, why are you silent ?

वृद्धा गोपी—(साकृत्तम्) अये, दर्शनीयमेवात्र बहुलम् । न किमपि वाच्यम् ।
स्नेहलता—(सहर्षम्) यथार्थम् । आवां वदावः सुव्यक्तम् । देवी पुनः समीक्ष्य
संचेचीयते सकलं शोभनरूपम् ।

रुक्मिणी—(सगौरवम्) हला, मा प्रजल्प्यासंगतम् ।

वृद्धा गोपी—अहं प्रक्ष्यामि राजकुमारमिमं ज्ञास्यामि चास्य जन्मस्थानम-
भिजातत्वं च ।

स्नेहलता—साधु, अनुसरामो भवतीम् । देवि, आगम्यतामभ्यागतसभाजनार्थम् ।

रुक्मिणी—(कृतककोपेन) नानुयास्यामि त्वास् । गच्छ त्वमेकाकिनी ।

[वृद्धा स्नेहलता च श्रीकृष्णं प्रति प्रयातः]

वृद्धा गोपी—देव, स्वागतमार्यमिश्राणास् ।

श्रीकृष्णः—अम्ब, अभिवादये भवतीम् । (नमति) ।

वृद्धा गोपी—आयुष्मान् भूयाः । अनुरूप-वधूं च प्राप्याः ।

कुब्जकः—स्थविरे, कथं वधूसहायो भविष्यति मद्वयस्यः । आनीता किं त्वया वधूः ।

Old cowherdess—(Significantly) Eh, here there is much to be seen and little to be spoken.

Snehalata—(Joyfully) Quite right; we two are speaking out openly; but the Princess observes all beautiful things and stores them (in her mind).

Rukmini—(Gravely) Friend, do not prattle in an irrelevant manner.

Old cowherdess—I will ask this Prince and find out his birth-place and noble family.

Snehalata—Good; we shall follow you. Oh Princess, come forward.

Rukmini—(In feigned anger) I shall not follow you. You go by yourself.

[The old cowherdess and Snehalata walk up to Shrikrishna.]

Old cowherdess—Oh Prince, welcome to you all great men.

Shrikrishna—Mother, I bow to you.

Old cowherdess—Live long and get a suitable bride.

Kubjaka—You old lady, how will my friend get a bride ? Have you brought one ?

वृद्धा गोपी—भो ब्रह्ममूर्ते, यथाक्रमं सकलमेव संपत्स्यते । प्रथमं तावद्ज्ञातव्यं किं राजकुलं विभूषितं देवेन किं च नामामिधानम् ।

कुब्जकः—यदुकुलभूषणोऽयं वसुदेवदेवकीसुतः श्रीकृष्णः । द्वारकाराज्यध्वजोऽयं मद्दयस्यः । किमन्यद् ज्ञातव्यं त्वया । त्वन्मुखे दशना न सन्ति । कथमुच्चारयसि नामधेयमस्य ।

वृद्धा गोपी—रे नर्मसचिव, वधूरेवास्य शुभनामधेयं व्याहरिष्यति । किं मदनैः प्रयोजनम् ।

कुब्जकः—त्वन्मुखं दन्तरहितमित्येव युक्तम् । नो चेत् त्वदंशैर्व्यथितावमंविष्याव ।

श्रीकृष्णः—वयस्य, अलमतिपरिहासेन ।

कुब्जकः—मुहूर्तं प्रतिपालय । स्थविरे, न दिस्ससि किं मधुफलं चा मिष्टानं वाऽऽयुष्मते ।

वृद्धा गोपी—आयान्तु वृक्षवाटिकामार्यमिश्राः । फलाहारं च कुर्वन्तु यथेच्छम् ।

(वृक्षवाटिकायामुविष्टाः सर्वे फलाहारं नाटयन्ति रुक्मिणी स्नेहलले किञ्चिद्दूरं वृक्षमूले तिष्ठतः ।

Old cowherdess—Oh Brahmin, everything will be accomplished in good time. First we must know which royal family has been adorned by the prince and what his name is.

Kubjaka—This is Shrikrishna, a son of Vasudev and Devaki and ornament of the Yadu-Race. This is my friend, the fame of the Kingdom of Dwaraka. What else do you wish to know? There are no teeth in your mouth. How will you pronounce the name of my friend?

Old cowherdess—Oh pleasure-companion, the bride will pronounce the name of the Prince. What is the necessity of my teeth?

Kubjaka—It is just right that there is not a single tooth in your mouth; otherwise we would have been pained by your bites. Shrikrishna—Friend, enough of excessive joke.

Kubjaka—Wait a minute. Old woman, will you not offer sweet fruits or sweet eatables to the Prince?

Old cowherdess—May you all good men come to the grove of trees and have some refreshments.

कुब्जकः—रसहीनानि दृश्यन्ते फलानि यावन्न ज्ञातानि नामधेयानि कुमारिकाणा-
मेतासाम् ।

वृद्धा गोपी—इयं भतृदारिका रुक्मिणी । तस्याः सखी चासौ स्नेहलता ।
अन्याश्च गोपबालिकाः । अमी तु गोपबालाः सर्वे कुण्डिनपुरस्थाः ।

[सर्वे परस्परं साञ्जलयो नमन्ति । रुक्मिणीं वीक्ष्य नितान्तं विस्मितः श्रीकृष्णो
यथा तथैव तस्य दर्शनेन भृशं हर्षान्विता स्तिमितचित्ता च सा ।]

कुब्जकः—किं विदर्भराजकन्येयं रुक्मिणीदेवी । मया पुनरनुमितं काऽपि
स्वर्गीयाप्सरा इति ।

स्नेहलता—मयाऽपि तर्कितं महाविष्णुरेवायं श्रीकृष्णरूपेणावतीर्णः ।

कुब्जकः—मुग्धे, श्रीकृष्णाद् गोसेवाव्रतं शिक्षितुमायाति महाविष्णुः प्रतिदिन-
द्वारकाम् । सुमहद् वाग्वैदग्ध्यं दर्शयसि मत्पुरतः किम् ।

[All of them sit in the grove and do eating. Rukmini and
Snehalata stand a side under a tree.]

Kubjaka—So long as the names of all the maids and boys are
not known, these fruits do not taste sweet.

Old cowherdess—This is Princess Rukmini and that is her friend
Snehalata. The others are cowherd-girls and these are cowherd-
boys—all residents of Kundinpur.

[All salute each other with folded hands. Seeing Rukmini,
Shrikrishna is greatly wonderstruck and similarly at his sight she
is extremely delighted.]

Kubjaka—What ! Is this Princess Rukmini the daughter of the
King of Vidarbha ? I was about to say that she was a heavenly
goddess (coming down to the earth).

Snehalata—I also imagined that God Vishnu has come here
in the form of Shrikrishna.

Kubjaka—You silly girl, God Vishnu comes to Dwaraka every
day to learn from Shrikrishna the practice of cow's service.
Do you wish to show great skill in talking before me ?

स्नेहलता—(सावेगम्) मां रुद्धमुखीं कर्तुं न समर्थो भवान् । यतः किंल सौरभीभक्त्यां गानकलायां च नातिशेते काऽपि रुक्मिणीदेवीम् ।

[रुक्मिणीश्रीकृष्णौ परस्परमवलोक्यतः पेपीयेते चान्योन्यरूपश्रियम् ।]

वृद्धा गोपी—अलं वाचिकविवादेन । इदमेकं सुनिष्पन्नं यदुभावपि गोसेवारतौ ।

कुब्जकः—हे स्नेहलते, पश्य त्वत्स्वामिनी विचारमग्ना । प्रायशः सा चिन्तयति किं किं मिष्टान्नं प्रदेयमस्मै ब्राह्मणाय कथं चोपलाः प्रक्षेप्तव्या अस्य पृष्ठे—

स्नेहलता—भवद्वयस्योऽपि बकध्यानमग्नौ दृश्यते—

रुक्मिणी—(अलीकरोषेण) सखि ।

स्नेहलता—किं किं रमणीयमस्मात्कुण्डिनपुराद् हरणीयमित्येवास्य चिन्तनम् ।

कुब्जकः—(सावेगम्) किं मद्द्वयस्यं चौरं संभवयसि ।

Snehalata—(*Energetically*) You will not be able to dumbfound me. Because there is nobody who can excel Princess Rukmini in her devotion to cows and in her art of singing.

[*Shrikrishna and Rukmini look at each other admiringly.*]

Old cowherdess—Enough of verbal dispute. One thing is clear from this that they both are devoted to the service of cows.

Kubjaka—Oh Snehalata, look; your mistress is engaged in thought : probably she thinks of the various sweet dishes that should be offered to this Brahmin and how stones should be thrown on his back—

Snehalata—Your friend also seems to be engaged in the meditation of a crane—

Rukmini—(*feigning anger.*) You friend—

Snehalata—He is thinking of what beautiful things can be taken away from our Kundinpur.

Kubjaka—(*Violently*) What ! do you look upon my friend as a thief?

स्नेहलता—न प्रयोजनं संभावनस्य । लोकप्रसिद्धमेवास्य चौर्यकर्म । गोपीनां दधिनवनीतं चोरितमनेन गोकुले । अत्रैवास्मच्चित्तानि सोऽचूचुरत् । (रुक्मिणी-मंगुल्या पीड्यति) (सर्वे हसन्ति)

कुब्जकः—दुर्ललिते, प्रथमं तावत्कथय—के चिन्तनविषयास्त्वत्स्वामिन्याः ।

स्नेहलता—न तज्जाने । परं यत्सत्यं भवद्वयस्य एवोपलक्षणे प्रवीणः ।

कुब्जकः—कथमिव ।

स्नेहलता—गोपीनां जलघटा उपलैर्मग्रा गोकुलेऽनेन ।

कुब्जकः—कुचेष्टिते, परं न जानासि त्वं यद् मृदघटान् भङ्क्त्वाऽनेन सुवर्णघटा देदीयन्ते स्म गोपीभ्यः ।

श्रीकृष्णः—भद्र, अलं वृथाजल्पितेन । सुदूरं गन्तव्यमस्माभिः । रथस्थानि मधुफलानि दीयन्तां सर्वेभ्यः ।

Snehalata—No necessity of thinking; his acts of stealing are well-known to the people in Gokul : he stole away curds and butter from milkmaids. Even here he has stolen away our hearts—

[*She pinches Rukmini by her fingers. All laugh merrily.*]

Kubjaka—You naughty girl, first tell me what your mistress is thinking of.

Snehalata—I do not know it. But really your friend is expert in throwing stones.

Kubjaka—How is it ?

Snehalata—In Gokul he broke the water-pots of milkmaids with stones.

Kubjaka—You mischievous girl; but you do not know that he gave golden pots to the milkmaids for the broken clay-pots !

Shrikrishna—Good man, enough of wild talk. We have to go a far way. Please give them some sweet fruits from our chariots.

कुब्जकः—पश्यत, स्वीकुरुतेमानि द्वारकाफलानि ।

[सर्वेभ्यः फलानि यच्छति]

श्रीकृष्णः—अनुमोदन्तां सर्वेऽस्मद्दहस्तिनापुरगमनम् ।

वृद्धागोपी—प्रयान्तु भवन्तः पुनर्दर्शनाय ।

कुब्जकः—वयस्य, त्वन्मात्रा समेयं स्थविरा प्रणतिपात्रम् । निनीषाव द्वारकामेनाम् ।

वृद्धागोपी—मा मैवमधैव ।

कुब्जकः—हे स्नेहलते, त्वद्विवाहसमये मां निमन्त्रय । मत्पृष्ठे च त्वमुपविश वरेण सह ।

स्नेहलता—न प्रयोजनं तेन । बहवः क्रमेलका वरीवर्तन्तेऽस्मत्कुण्डिनपुरे ।

रुक्मिणी—(सभ्रुवंगम्) हला—

कुब्जकः—रे रे गोपकुमाराः, मया सह मल्लयुद्धाय सन्नद्धा भवत । एकमासेन प्रत्यागमिष्यामि हस्तिनापुरात् । तदाऽत्रैव पुलिने बाहुयुद्धं भविष्यत्यस्माकम् । पठत रे कुमाराः—

Kubjaka—Look, take these sweet fruits from Dwaraka.

[*He gives fruits to them all.*]

Shrikrishna—Please allow us to proceed to Hastinapur.

Old cowherdess—May you be happy in your journey and see us again sometime.

Kubjaka—Oh friend, this old woman is like your mother, worthy to be saluted; let us take her to Dwaraka (with us).

Old cowherdess—Oh, please don't (do so) just today.

Kubjaka—You Snehatala, invite me at the time of your marriage; you sit on my back with your husband.

Snehalata—No need of it; there are many camels in this Kundinapur.

Rukmini—(*with a frown*) You friend !

Kubjaka—Oh you cowherdboys, be prepared to wrestle with me. I shall return from Hastinapur in one month. Then on this very sandy bank there will be a wrestling bout between us. Oh boys, recite—

वसुदेवः पिता यस्य देवकी जननी सती ।
यदुवंशप्रदीपोऽयं श्रीकृष्णः खलु शोभते ॥ १२ ॥

[सर्वे करतालं ददति निष्क्रामन्ति च]

—०—

तृतीयः प्रवेशः

[उद्याने श्रीकृष्णः परिभ्रमति चित्तव्यापृतत्वात्]

श्रीकृष्णः—आश्चर्यं खल्वेतद् यत् सा सकृदवलोकिता विदर्भराजकन्या सर्वदैव
मदन्तःकरणप्रविष्टेव बाभाति । एतावत्कालपर्यन्तं बहवो लावण्यवत्यः प्रमदा
मद्दृष्टिपथमागताः । परं नैकस्यामपि साभिलाषं मन्मनः । (परिक्रम्य) असा-
मान्योऽयमनुभवः । तथाहि—

सुवृत्तं नाम मच्चित्तं सहसा न निरर्गलम् ।
अञ्जलं किमु वा जातं वैदर्भी-दर्शनोत्सुकम् ॥ १३ ॥

Verse 12—Shrikrishna really shines with splendour; Shrikrishna, whose father is Vasudev, whose devoted mother is Devaki and who is the light of the whole Yadu-Race.

[All clap their hands and go away.]

(End of the Second Scene)

The Third Scene

[In his palace-garden Shrikrishna moves here and there in a pensive mood.]

Shrikrishna—This is indeed wonderful that the Princess of Vidarbha was seen by me just once; but she has practically entered my heart for good. I have seen several beautiful young women upto this time; but my mind never longed for any one of them. This experience is, therefore, very extraordinary. Because—

Verse 11—My mind is well disciplined and it does not become unruly generally; why has it become so unsteady now—impatient at the sight of Vaidarbhi ?

व्यतिषंगः पदार्थानामान्तरो हेतुतामयः ।

चंद्रिकोदयसंसर्गात्सागरोर्मिसमुद्भवः ॥ १४ ॥

एवं विधिलिखितं किमपि विद्यते परिमार्जनातीतम् । अनुपमं खलु लावण्यं
रुक्मिण्या येन मन्त्रमुग्ध इवाभूवम् । तद्वास्या यदुक्तं “वक्त्रध्यानमग्नोऽयम्”
इति तद्यथार्थमेव ।

यतः किल—विधात्राऽस्याः कान्तेर्घटनसमये केतकदलं

निपीड्योपायुक्तं विमलरसतत्त्वं किमु नवम् ।

उताहो शुभ्रांशोः परिणतकलस्यांकरहितो

नियुक्तो निष्कर्षः सकलशुचिताप्रातिनिधिकः ॥ १५ ॥

कनकसूत्रचित्रितेन हरितदुकूलेन विशेषतो द्युतिमती तस्याः कान्तिः ।
प्रतिगात्रं तस्या रुचिरत्वं पेलवत्वं च नयनरमणीयम् । किं बहुना—

Verse 12—The connection of things is the result of some inner motive; (just like) the rise of tide in the ocean after the contact with the moonlight.

Thus it seems there is something to happen according to destiny which cannot be averted. The beauty of Rukmini was really unparalleled, by which I became practically enchanted. What her maid-servant said (about me) “ Engaged in meditation like the crane, ” was quite true.

Verse 13—Did the creator, at the time of the production of her complexion, squeeze fresh and pure juice of the Ketak petals, and use it; or did he use the essence of the full moon, having all white rays, the representative of all purity ?

Her brightness was specially striking on account of her green silk sari with gold thread embroidery on it. The proportion and delicacy of every limb of her body were a great delight to the eyes. In short—

साक्षात्कुरंगनयना भ्रमरालकेष्टा
नासाकृतिर्मुकुलचंपकरूपकश्रीः ।
आस्यं सहास्यरुचिरं सरसीरुहामं
संध्यासुरागकलितं पद्मस्तपीठम् ॥ १६ ॥

बहुजल्पिका तदासी प्रगल्भं विवदते स्म वयस्येन सार्धम् । बहुवारं च
वभंज तं विनोदोक्त्या—

कुब्जकः—(सहसा प्रविश्य) अरेरे, मयैव सा क्रीडीकृता परिचारिका परामृता
वारंवारं संभाषणे । का मतिस्तस्या मद्भ्रंजने ।

श्रीकृष्णः—भवतु । कस्मादागम्यते स्तेनवन्निभृतम् ।

कुब्जकः—त्वमप्यलक्षितं किमर्थमेकाकी समागतोऽसि क्रीडोपवनम् ।

श्रीकृष्णः—रे वयस्य, न रमते मन्मनः कस्मिन्नपि विषयेऽधुना ।

कुब्जकः—अस्वस्थशरीरोऽसि किम् ।

श्रीकृष्णः—न कोऽपि व्याधिः ।

Verse 14—Her eyes were really like those of the deer, her hair as black as the bee, the shape of her nose had the beauty of the champak-bud, her face with a pleasing smile could be compared to a lotus and her hands and feet were besmeared with the redness of the evening.

Her talkative maid disputed boldly with my friend and very often defeated him by her jocular talk—

Kubjaka—(*Entering abruptly*) Oh you enchanted, that over-fondled maid was beaten by me several times in the conversation ! What intelligence had she to defeat me ?

Shrikrishna—All right; Why do you come stealthily like a thief ?

Kubjaka—And why have you come all alone and unseen by anybody into this garden ?

Shrikrishna—Oh friend, my mind does not get ease and peace in anything at present.

Kubjaka—Are you unwell ?

Shrikrishna—No bodily ailment.

कुब्जकः—अपि क्षिप्तोऽसि ज्येष्ठेन वाऽन्येन वा केनापि ।

श्रीकृष्णः—न गणयामि कस्याप्यधिकक्षेपम् ।

कुब्जकः—कच्चिन्मातृतुल्या कुण्डिनपुरस्था सा वृद्धा गोपी स्मृतिपथमायाता तव ।

श्रीकृष्णः—ननु रे मूढ, यत्तत्र दर्शनीयमभूत् तदेव स्मरणीयम् ।

कुब्जकः—आम् । ज्ञातमधुना । सा वृक्षवाटिका नदीतटी च बहुस्मरणीया । स्मरणीयं खलु तन्निर्गमसौन्दर्यम् ।

श्रीकृष्णः—रे असिक, “स्वर्गीयाऽसरा” इति या सुन्दरी त्वद्वर्णनविषया तत्र संजाता सैव नूनं दर्शनीया स्मरणीया च ।

कुब्जकः—चाटुकवन्मया जल्पितं तत् । न परमार्थतस्तत्सौन्दर्यमलौकिकम् ।

श्रीकृष्णः—वृथा बाधसे मां विरोधकपक्षेण । अरेरे जन्मांध, न दृष्टं किं त्वया—

Kubjaka—Are you insulted by the elder brother or by anyone else ?

Shrikrishna—I do not care for anybody's offence.

Kubjaka—Perhaps that old cowherdess of Kundinapur, as good as your mother, has caught up your mind !

Shrikrishna—You fool, whatever was worth seeing there is worth remembering.

Kubjaka—Yes, now I know. That grove of trees and the bank of the river were really attractive : that beauty of nature is certainly worth remembering.

Shrikrishna—You dull fellow, that Beauty whom you described as a “Heavenly deity,” was really worth seeing and worth remembering.

Kubjaka—I talked there like a flatterer. Her beauty was not really so extraordinary.

Shrikrishna—Unnecessarily you are teasing me by your opposition. You born-blind, could you not see—

समृद्धं सौभाग्यं सकलवनिनानां निरुपमं
विधातुर्वैदग्ध्यं सुरचिरपदार्थेषु फलितम् ।
शुचीनां सर्वस्वं गुणगणनिधानं सुमनसां
मनोज्ञत्वोत्कर्षं नृपतिकुलरत्नं द्युतिमयम् ॥ १७ ॥

कुब्जकः—(उदासीनतया) एवम् । तद्राजकन्ययाऽऽकर्षितं त्वचित्तम् । परं
“ रुक्मिणी ” इति तदभिधानं न कर्णमधुरम् ।

श्रीकृष्णः—रे मंदमते, गुर्वर्थमेतन्नामाभिधानम् । रुक्मं नाम सुवर्णम् । “सुवर्ण-
मयी ननु सा राजकन्या” इति रुक्मिणी तस्या नामप्रसिद्धिः । यथा सर्वपदार्थेषु
सुवर्णं बहुमूल्यं बहुगुणं च वरीवर्तते तथैवाखिलमहिलासु लावण्यवती गुणवती
चासौ रुक्मिणी ।

कुब्जकः—स्यादेवम् । तथापि संयुक्तव्यंजनयुतं तन्नाम नास्त्युच्चारसुकरम् ।

श्रीकृष्णः—रे ब्रह्ममूर्ते, त्वं “ भगिनी ” इत्येव तां शब्दापय । ततो न कोऽपि
प्रत्यवायो भवेत् ।

Verse 15—That splendid precious jewel of the royal family, with the height of all attractiveness, the seat of all qualities of the good, the essence of all purity, the skill of the creator at its best in the production of beautiful things and the collective and unparalleled grandeur of the whole woman-kind ?

Kubjaka—(coldly) I see; your mind has been attracted by that Princess. But her name “ Rukmini ” is not sweet sounding to the ear.

Shrikrishna—You muddle-headed, that name is very meaningful. “ Rukma ” means gold; that Princess is certainly golden; therefore her name is Rukmini. Just as gold is the most valuable and full of good qualities of all things; so also Rukmini is the most charming and virtuous of all women.

Kubjaka—May be so; still her name, made up of conjunct consonants, will not be easy to pronounce for me.

Shrikrishna—You Brahmin, you should call her “Sister.” There will be no objection to that.

कुब्जकः—तथापि तवौत्सुक्यं चासमीक्ष्यकारित्वं च नोचितं मन्ये । यथा त्वमस्यामनुरक्तस्तथा साऽपि त्वन्निविष्टचित्ता न वेति प्रथमं ज्ञातव्यम् ।

श्रीकृष्णः—त्वयैव कर्तव्यमिदम् । केवलं चोक्षुभीषि माश्चितं निष्फलानुसंधानैः ।

कुब्जकः—तत् किं दृष्टमात्रैव सा प्रमदा विवाहवेदीमारोहति त्वत्संमुखम् ।

श्रीकृष्णः—(सरोषम्) रे कठोरकौतुक, अलं विरसविवादेन । मामेकाकिनं विहाय गन्तुमर्हसि यथेष्टम् ।

[ततः प्रविशति सुकीर्तिर्नाम विप्रः]

सुकीर्तिः—विजयोऽस्तु युवराजस्य ।

श्रीकृष्णः—(सविनयम्) भो भूदेव, भवन्तमभिवादये । कुत आगमनम् ।

सुकीर्तिः—कुब्जकेन निवेदितोऽखिलः कुण्डिनपुरवृत्तान्तः । तत्रस्थराजगृहं मया गन्तव्यं राजकुमार्याः परिग्रहगतं च जिज्ञासनीयमित्यादिष्टोऽस्मि । तन्मार्गस्थोऽहं भवदनुज्ञार्थमिहागतः ।

Kubjaka—However, your eagerness and impatience are out of place. Just as you are deeply in love with her; so too, it must be known, if she has her mind fixed on you or not.

Shrikrishna—You ought to do this. You only excite my mind by fruitless insinuations.

Kubjaka—What then ! Will she ascend the matrimonial altar in front of you immediately on seeing you ?

Shrikrishna—(*Angrily*) Oh hard-heated fellow ! enough of useless talk and dispute ! Leave me alone and go away anywhere you like.

(*Then enters a Brahmin named Sukirti*)

Sukirti—May the Prince be victorious !

Shrikrishna—(*Modestly.*) Oh Brahmin, my respects to you. Whence do you come ?

Sukirti—Kubjaka has told me all that happened at Kundinapur. He has also asked me to go to the royal palace there, and to begin negotiations in connection with the marriage of Princess Rukmini. Therefore, ready to start on my journey, I have come to take your leave.

श्रीकृष्णः—साधु, यथाक्रमं निवेद्यतां सर्वम् । शुभाः सन्तु भवतः पन्थानः । इदं पाथेयं भवत्कृते ।
(निष्क्रान्तः सुक्रीर्तिः)

श्रीकृष्णः—(कुब्जकं परिष्वज्य सस्नेहम्) किं रे वयस्य, मामितो वक्रवचनैः प्रक्षुभ्य ततो विराचितं मधुसंविधानम् ।

कुब्जकः—(सारल्येन) एतावदेव मत्प्रवर्तनम् ।

श्रीकृष्णः—हन्त भोः, सम्यगज्ञासीर्मन्मनोगतम् । किं बहुना—

वैदर्भी राजकन्येयं महिलाजनमंडनम् ।

विधात्रा निर्मिता नूनं भार्यात्वे मम जीवने ॥ १८ ॥

रे वयस्य, मदन्तःकरणप्रतिबिंबिता सा सुन्दरी । प्रत्यक्षीभूतेव बाभाति । तस्या मूकभावमुद्दिश्य त्वत्परिहासवचनं श्रुत्वा तया यन्मन्दस्मितम् । वाचाटदासीं च तर्जयितुं यद्भावसंकलनं प्रदर्शितं—तदति मधुरं सुलक्षणं चागामिसंयोगस्य । किं न स्मरसि—

Shrikrishna—Good; you may speak about everything in proper context. May you be happy on the journey. Here are some provisions for you. (*Gives him provisions*) (*Exit Sukirti*)

Shrikrishna—(*Embracing Kujaka with affection.*) What ! you friend, after having irritated me here by crooked talk, you have started there some sweet intrigue !

Kujaka—(*Innocently*) Only this much I can do.

Shrikrishna—Oh joy ! You know well the contents of my mind What should I say.

Verse 16—This Princess named Vaidarbhi is an ornament of womanhood; indeed she has been created by the creator to be my wife in this life.

Dear friend, being reflected in my heart that Beauty appears to be as if bodily present (before me). The sweet smile which she put on, after hearing your witty words regarding her silence, and the mixture of sweet feelings that she displayed while rebuking the talkative maid—all that was a sweet sign of future union. Do you not remember—

संभ्रान्ता सा चकितहरिणीप्रेक्षिणी दर्शनान्भे
नैवायाता पुलिनविषयं गोपितुं स्वीयमंगम् ।
आश्रित्येयं तरुवरतलं संस्थिता नम्रशीला
संकोचोऽस्याः करकमलजो वंदने मोहमन्त्रः ॥ १९ ॥

कुब्जकः—(सस्मितम्) सम्यग् वर्णितो वैदर्भीसंभ्रमः । अधुना त्वत्संभ्रमं
विवर्णयिषामि—

नववधूरिव भावनताननस्य
त्वमभवो हृदयान्तर आहतः ।
वचनवेपनमीषदवेक्षितम् ।
अभिनवं मृदुलानुभवान्वितम् ॥ २० ॥

[तं संपीडयति हस्तेन]

श्रीकृष्णः—(सानन्दम्) कदा कथं च रे निरूपितमेतत्त्वया ।

Verse 17—She was confused at my sight and looked here and there like a frightened deer and did not come forward to the sandy place in order to conceal her own features; she stood reclining against that tree in a very modest posture; and the contraction of her body, brought about by the folding of lotus-like hands in salutation, was as good as a magic charm.

Kubjaka—(*Smilingly*) The bewilderment of Vaidarbhi is well described by you. Now I will describe your confusion—

Verse 18—You became struck in the heart and sat down with your face lowered just like a new bride; there was tremble in your talk and contraction in your eyes; and you seemed to experience some new sweet emotion.

[*He pinches him by the hand.*]

Shrikrishna—(*Gladly*) When and how did you observe all this ?

कुब्जकः—नाहमेतावान्मन्दमतिर्यथा त्वं तर्कयसि । परं पद्मसंपादने जलगतप्राह-
प्रत्यूह इव वैदर्भीसंप्रापणे तद्भ्रातृविरोधो बोधविष्यति । तन्निवारणे
सिद्धताऽऽवश्यकी ।

श्रीकृष्णः—इयमपि वार्ता त्वयोपलब्धा । साधुरे स्निग्ध, साधु । सदैव सन्नद्धोऽहं
द्विषदमने ।

आयान्तु भ्रातरोऽस्याः प्रहरणनिपुणा विश्वविक्रान्तवीरा
भूपालाः पार्श्वतो वा शतनिवहयुता मण्डलावतिरूपाः ।
कालो वा दण्डधारी विकटबलचरो दारुणोत्तुंगमूर्तिः
सर्वेषां शात्रवाणां नयसुकृतगुरुः संनियन्ताऽस्मि सिद्धः ॥ १९ ॥

[तृतीयः प्रवेशः समाप्तः]

—०—

Kubjaka—I am not so dull as you think me to be; but remember just as there is an obstacle of crocodiles in water while taking a lotus; so also in obtaining Vaidarbhi her brother will be a great impediment. Be prepared to defeat him.

Shrikrishna—You have gathered this information too ! Very good; oh affectionate friend, I am always ready to vanquish enemies—

Verse 19—May her brothers come, brave warriors in the world and skilled in the use of weapons; may many kings, to be counted in hundreds and included in their circles, join them sideways; or let the God of Death come holding his mace, huge in form and terribly mighty; I am proved here the conqueror of all enemies, because of my moral and righteous greatness.

[*End of the Third Scene*]

ना . . ३

चतुर्थः प्रवेशः

(प्रासादोपवने स्नेहलतानुगता रुक्मिणी लताकुंजे)

शुद्धमतिः—(प्रविश्य) कुशलं किं वत्सायाः ।

रुक्मिणी—सर्वथा कुशलम् । अम्ब, मा समुद्विज्य ।

शुद्धमतिः—स्नेहलते, पायसं प्रेषयामि परिजनहस्तेन । तदेहि वत्सायै प्रथमम् ।
तदनन्तरं नारंगानि द्राक्षाफलानि च सेव्यानि यथासुखम् ।

स्नेहलता—यथाऽऽज्ञा ।

शुद्धमतिः—त्वमेव जानासि वत्सामानसं निपुणम् । तद् विनोदयास्याश्चित्तं
ललितकलाकोलिभिः ।

स्नेहलता—एवं करोमि । माऽस्तु काऽपि व्यग्रता महादेव्याः ।

शुद्धमतिः—भवतु । गच्छाम्यधुना भवानी-मन्दिरम् । (निष्क्रान्ता)

रुक्मिणी—हला, किं कथितं त्वयाऽम्बायै ।

The Fourth Scene

[*Rukmini followed by Snehatala in a bower of creepers in the palace-garden.*]

Shuddhamati—(*Entering*) Is our daughter quite well ?

Rukmini—Quite well; mother, there need be no anxiety about me.

Shuddhamati—Snehatala, I shall send milk by a servant. Give it to the Princess first. Then she may take oranges and grapes at pleasure.

Snehatala—I shall do as per Your Majesty's orders.

Shuddhamati—You alone know our daughter's mind well. Then amuse her mind by pleasure-sparks of fine arts.

Snehatala—I shall do so. There need be no anxiety to Your Majesty.

Shuddhamati—All right; I shall now go to the temple of the Goddess.

[*Exit*]

Rukmini—Friend, what have you told mother ?

स्नेहलता—(सस्मितम्) मया कथितं यद् द्वारकाधीशे श्रीकृष्णे नितान्त-
मनुरक्ता वत्सा । तमेव नरवीरं सर्वदा सास्मरीति—तस्यैव नामपठनं सततं चरी-
करीतीति ।

रुक्मिणी—(सक्रोधम्) दुर्जाते, सर्वथा विषमभाषिणी त्वम् । अपसर
मत्सकाशात् ।

(पराङ्मुखी भूत्वा तिष्ठति)

स्नेहलता—(सस्नेहम्) भवृदारिके, मा संकुप्यातिमात्रम् । परिहासविजल्पितं
परमार्थतो न गृह्यताम् । (रुक्मिणीं परिष्वजति) यत्सत्यं महादेव्यै मया
निवेदितं यत् पुलिनगतेन केनापि रम्याकारेणाक्रान्तं देवीचित्तम् । तद्भवानी-
प्रसादाद् दैवज्ञमन्त्र-पठनाच्च निरामयं भविष्यति ।

रुक्मिणी—(सहर्षम्) तदर्थं किं भवानीं भजति माताऽधुना सविशेषम् ।

स्नेहलता—अथ किम् । भवानीमन्दिरोपान्ते वसति सा वृद्धागोपी । महादेवी-
मुपतिष्ठते सा प्रतिदिनम् ।

Snehalata—(*Smilingly*) I have told her that the Princess is deeply in love with Shrikrishna, the prince of Dwaraka. She remembers that great warrior always and recites his name continuously.

Rukmini—(*Angrily*) You low-born ! You always talk dirty things ; go away from my presence. (*Turns away her face and sits*)

Snehalata—(*Affectionately*) Oh Princess, please do not be so very angry. Do not take seriously what is talked jestingly. (*Embraces Rukmini*). Really I have told the queen that by some charming scene on the sandy part the mind of the Princess has been caught up. That can be cured by the favour of the Goddess and by the recitation of Mantras by the astrologer.

Rukmini—(*Joyfully*) Does mother now worship the Goddess more earnestly for that reason ?

Snehalata—Yes ; that old cowherdess lives near the temple of the Goddess and she waits upon the queen every day.

रुक्मिणी—(सचिन्तम्) सा स्थविरा कथयेत् किमपि मातरमज्ञानतः ।

स्नेहलता—अलमाशंकया । विवेकिनी खलु सा वृद्धा न विजाल्पिष्यति विपरीतम् ।

रुक्मिणी—तया मुखरीकृतः स कुब्जकः कौशलेन ।

स्नेहलता—विचक्षणः स विनोदवीरः । त्वद्रतापि तस्य नमोक्तिः सरसाऽभूत् ।

रुक्मिणी—परं मां मुखरीकर्तुं न समर्थोऽसौ ।

स्नेहलता—युक्तम् । तथापि यदा मया तद् “वकघ्यानं” लक्ष्यीकृतं तदा भवत्या तर्जिताऽहमलीककोपात् ।

रुक्मिणी—अपरिचितमेतादृशं महानुभावमुद्दिश्य नैतद्वचनमुचितम् ।

स्नेहलता—अहो रूपमहो वीर्यमहो रुचिर्महानुभावस्यास्य । मन्त्रमुग्धा खलु जाताऽहम् ।

रुक्मिणी—हला, यत्सत्यमन्तःस्तिमिताऽहमस्य मनोहारित्वेन । तथाहि

Rukmini—(*Anxiously*) That old woman may tell mother something unconsciously.

Snehalata—Enough of apprehension; that old woman is really shrewd; she will not talk at random.

Rukmini—She made that Kubjaka talk skilfully.

Snehalata—That jester is really intelligent; his joke about you was really charming.

Rukmini—But he was not able to make me talk.

Snehalata—Right; still when I referred to “The meditation of the crane,” you scolded me through feigned anger.

Rukmini—It was not proper to make such a remark about that unfamiliar great man.

Snehalata—How wonderful was his look, how wonderful was his prowess and how wonderful was his splendour ! I was really enchanted.

Rukmini—Dear friend, to tell you the truth, I was wonder-struck by his attractive appearance. For so—

घननीलतेजसममुं समीक्षिका
समसूचमात्तपुलकांकिताङ्गिका ।
प्रविलोभनीयवपुषाऽस्य मोदितं
हृदयं ममातिमितमास मोहितम् ॥ २० ॥

स्नेहलता—किं न व्यादृतमस्मै स्वागतं भवत्या ।

रुक्मिणी—सखि, पेपीयमानेऽस्य शोभनरूपे कुतो वाग्वृत्तिः । अवर्णनीयं खलु
महापुरुषावयवसौष्टवम् । संप्रत्यपि मदृष्टिगोचरं तत् ।

चदनकमलमेतत्पूर्णगोलानुकल्पं
नयननिशितधारा भेदिका भौमलोकम् ।
सुभगफलकभालं भूरिभूत्या निधानं
सरलचरितरूपा नासिका प्राततीवा ॥ २१ ॥

स्नेहलता—दिष्ट्या कविवर्णनमतिशेते भवच्चित्तसंस्करणम् । पुरुषोत्तमस्यास्य
वेषभूषादिकमपि निर्दिश्यताम् ।

Verse 20—When I saw his bluish lustre like that of the cloud, I got horripilation on my body; and my mind was delighted by his engaging features and I became as if devoid of consciousness.

Snehalata—Why did you not say some words of welcome to him ?

Rukmini—Friend, it was impossible at that time to utter any word. The features of that dignified person were really indescribable. Even now they are present before my mental eye :—

Verse 21—This lotus-like face is a full circular shape; the keen sight of the eyes can pierce through the mortal world; the broad and beautiful forehead is the seat of great prosperity; and the straight pointed nose represents his straight-forward nature.

Snehalata—Fortunately, your mental picture excels a poet's description. Please tell me something about the dress and make-up of the great man.

रुक्मिणी—किं कथयाम्यालि । वाग्वृत्त्यगोचरी पुरुषोत्तममूर्तिः । तथाहि—

प्रांशुर्वली, भुजवरौ सततं जयिष्णू
स्कंधौ विशालपरिमाणयुतौ समर्थौ ।
जंघाविकासमनुमातुमितोऽपि शक्यं
पीतांबरशिथिलभाग उभावनद्धम् ॥ २२ ॥

अन्यच्च संक्षेपतः—

दृष्ट्वाऽस्य शौर्यं वनमेति सिंहो । मौलेः किरीटं, गगनेऽपि सूर्यः ॥
प्राचारवर्णान्, गहनं मयूरः । पीतांबरं, भूमिगतं हिरण्यम् ॥ २३ ॥

स्नेहलता—हन्त मातरं जीवामि । सर्वथाऽनुरूपे वीरपुरुषे निविष्टं देवीचित्तम् ।
रुक्मिणी—परमीप्सितप्रापणपथस्तावत्कष्टकावकीर्णो दरीदृश्यते । उदात्तध्येयं
बहुधा दुःसाध्यम् ।

स्नेहलता—कथमिव ।

Rukmini – What can I tell, friend ! The figure of that majestic person is really beyond the comprehension of language. Because—

Verse 22—He was tall and powerful; his strong arms appeared to be always victorious; his shoulders were broad and stout; the fulness of his legs could be inferred from the tight silk yellow garment on both the sides.

Moreover, briefly speaking

Verse 23—The lion retires into the jungle on seeing his valour; the sun goes to the sky on seeing the crown on his head; the peacock has disappeared in the thicket on seeing the colours of his dress and ornaments; and gold has hidden down into the earth on seeing his yellow silk garment.

Snehalata—Oh mother, how beautiful ! your mind is fixed on the great warrior-Prince, who is fit for you in all respects.

Rukmini—But the path of acquisition of the desired goal seems to be scattered over by thorns. A high ideal is generally difficult to attain !

Snehalata—How is it ?

रुक्मिणी—किं न श्रुतं त्वया तद्दिने ज्येष्ठविरोधवचनम् । तदनुरोधेनैव स व्यवहरति सर्वदा ।

स्नेहलता—अलमाशंकया । महाराजः सर्वथाऽनुकूलो भवत्याः । महादेवी पुनः स्नेहभूर्तिः । तत्प्रयत्नेन भवानीप्रसादेन च सकलं सुखोदकं भविष्यति ।

रुक्मिणी—आम् । स्निग्धभाषणं सत्यस्वरूपं संपद्यताम् ।

(निष्क्रान्ते)

(चतुर्थः प्रवेशः समाप्तः)

(प्रथमोऽङ्कः समाप्तः)

—०—

Rukmini—Did you not hear that day the hostile talk of the elder brother ? He always talks and acts in the same strain.

Snehalata—Enough of fear. The king is favourable to you in all respects. The queen again is love incarnate. By their efforts and by the grace of the Goddess everything will end in happiness.

Rukmini—Yes; affectionate words may take a concrete form (by the grace of God.) (*Exit*)

(*End of the Fourth Scene*)

(*End of Act-I*)

द्वितीयोऽङ्कः

प्रथमः प्रवेशः

[कुण्डिनपुरस्थे प्रासादे राजसभायां—भीष्मक—शुद्धमति—रुक्मी—रुक्मिणी—
इत्यादय उपविष्टा यथाक्रमम् ।]

वदिनौ गायतः

वैदर्भो भीष्मकोऽयं विभवभरभृतो भास्करो भाति सूर्यां
सम्राज्ञी शुद्धवुद्धिः सकलगुणयुता शोभते साधुशीला ।
दम्पत्योः पुत्ररूपाः प्रचलतनुवराः पञ्चभूताः पुरोगाः
श्रीवर्णा रुक्मिणीयं शशधरचन्दना कन्यका काञ्चनाभा ॥ १ ॥

विजयोऽस्तु विदर्भाणां राजकोषे वृद्धनम् ।
प्रासादेऽपि सुखं शांतिः प्रसादात् श्रीपतेः सदा ॥ २ ॥

[भीष्मको राजा वदिभ्यां दक्षिणां दत्त्वा नमति]

ACT-II

(The First Scene)

[*Royal court in the palace in Kundinapur. Bhishmaka, Shuddhamati, Rukmini, Rukmi and others seated in usual order.*]
Two Bards sing—

Verse 1—Bhishmaka, the king of the Vidarbhas shines on the earth like the sun, master of a great treasure; Queen Shuddhamati, possessing all virtues, appears to advantage with the best of character; the five sons of this couple, very strong in body and with a flourishing attitude (are famous) like the five elements; and daughter Rukmini, just like Goddess Laxmi, shines with her golden lustre and with her moon-like face.

Verse 2—May the Vidarbhas be always victorious; may the royal treasure be always full of wealth; and may there be constant peace and happiness in the palace through the favour of God Vishnool.

[*Bhishmaka gives gifts to the royal Bards and bows to them.*]

भीष्मकः—साधु, भगवत्कृपया सकलं कुशलं भविष्यति । युवराजो रुक्मी राज्यव्यवहारं सम्यगवलोकयतीति महत्समाधानमस्मन्मनसः ।

प्रतिहारः—(प्रविश्य) देव, द्वारकाया ब्राह्मणः प्राप्तः । द्रष्टुमिच्छति देवम् ।

भीष्मकः—अविलंबितं प्रवेशयैनम् ।

[प्रतिहारो निष्कामति प्रविशति च ब्राह्मणःतुगतः]

प्रतिहारः—इत इत आगम्यताम् ।

[भीष्मकः सिंहासनादुत्थाय प्रत्युद्गच्छति ब्राह्मणं शुभासने चोपवेशयति ।
यथाक्रमं तं संभावयति च]

भीष्मकः—(सवियनम्) भूदेव, निवेद्यतामागमनप्रयोजनम् ।

सुकीर्तिः—देव, भवत्कन्या विवाहयोग्येति श्रुत्वा समायातोऽहं द्वारकाधीशं श्रीकृष्णं तदनुरूपवरत्वेन निवेदयितुम् । श्लयताम् ।

वसुदेवसुतः कृष्णो देवक्यानन्दवर्धनः ।

यदुचंशध्वजो भूत्वा भ्राजिष्णुर्भाति भाग्यवान् ॥ ३ ॥

Bhishmaka—Good; everything will be favourable by the grace of God. Crown-Prince Rukmi looks after the administration of the kingdom quite well; and hence we are greatly satisfied.

Door-keeper—(*Entering*) Master, a Brahmin has arrived from Dwaraka and wishes to see Your Majesty.

Bhishmaka—Send him in without delay.

[*The door-keeper goes out and again enters with the Brahmin.*]

Door-keeper—This way; here you may come.

[*Bhishmaka rises from the throne and receives the Brahmin and offers him a good seat; then he honours him by rich gifts according to the usual custom.*]

Bhishmaka—(*Modestly*) Oh God of the earth, please tell us the purpose of your visit.

Sukirti—Sire, having heard that Your Majesty's Princess is due for marriage, I have come to propose Shrikrishna the Prince of Dwaraka as the most suitable bride-groom for her. Please listen—

Verse 3—Shrikrishna, the son of Vasudeo and darling of Devaki, shines with great splendour as the most fortunate Prince and the greatest leader of the Yadu-Race. Moreover,

अन्यच्च—

मेघश्यामः कमलवदनो भव्यभालावलोकः
कान्तिः काये नयनसुभगा पुष्टगात्रः स धीरः ।
क्षत्रीं वृत्तिं धरति च पुनर्योगशिक्षानिमग्नो
विद्वन्मान्यो विलसति नवो विष्णुरूपो विशेषः ॥ ४ ॥

सोऽयं श्रीकृष्णो रत्नाकर इव गुणरत्नानाम्, दिनकर इव प्रतिदिनोपजायमानो-
दयः, कुलगुरुरिव धनुर्धराणाम्, कर्ता महाश्र्वर्याणाम्, त्राता संत्रस्तानाम्,
निर्माता नवनिधीनाम्, संहर्ता दुराचाराणाम्, उपकर्ता च गोब्राह्मणानाम् ।

भीष्मकः—दिष्ट्या वर्धते श्रीकृष्णः । भूदेव, स्थायतां प्रासादे पञ्चषड्दिनानि ।
प्रतिसेदेशं श्रावयाम एतेनावसरेण ।

रुक्मी—महाराज, किमप्यनुयोक्तुकामोऽस्मि ब्राह्मणमिमम् ।

भीष्मकः—बाढम् । अनुयुज्यतां यथेच्छम् ।

Verse 4—He is bluish like a cloud in complexion, his face is like a lotus, his forehead is very broad and impressive, his bodily lustre is pleasing to the eyes; he is bold and well-formed; being a warrior he is at the same time engaged in the practice of meditation; he is respected by the learned and glitters like a new and special incarnation of God Vishnoo.

This Shrikrishna is like the ocean of jewels in the form of virtues, like the sun rising in lustre day by day, the preceptor of all warriors, doer of all wonders, protector of the frightened, creator of all new wealth, destroyer of the depraved and supporter of cows and Brahmins.

Bhishmaka—Luckily, Shrikrishna prospers. Oh Brahmin, please reside in the palace for five or six days; we shall send a message in reply by that time.

Rukmi—Your Majesty, I wish to ask this Brahmin some questions.

Bhishmaka—By all means; you may ask him as you like.

रुक्मी—भो ब्राह्मण, “द्वारकाधीशः कृष्णः” इति भवतोक्तम् । किं सोऽभिषिक्तो राजा द्वारकायाः ।

सुकीर्तिः—नहि, नहि ।

रुक्मी—किमर्थं तर्हि कृष्णस्योपपदमेतद् ।

सुकीर्तिः—तस्य महानुभावत्वं विज्ञाय वयमेवमुपवर्णयामस्तत्रभवन्तम् ।

रुक्मी—नास्त्यसौ कस्यापि राष्ट्रस्याभिषिक्तो राजा ।

सुकीर्तिः—नहि नहि ।

रुक्मी—तनानुरूपोऽसौ कृष्णो मद्भगिन्या रुक्मिण्याः ।

भीष्मकः—वत्स, मा वादीः किमप्यसमीक्ष्यकारित्वेन ।

रुक्मी—(तारस्वरेण) सम्यग् विचार्यैवाहं ब्रवीमि । मद्भयस्यश्वेदिदेशाधिपः शिशुपाल एवानुरूपवरो रुक्मिण्याः । नासौ गोपालः कृष्णः ।

[निजासने छुत्तसंज्ञा निपतति रुक्मिणी]

शुद्धमतिः—(सोद्वेगम्) हा धिग् हा धिक् । मोहमुपगता वत्सा । (तामवलंबते हस्ताभ्याम्)

Rukmi—Oh Brahmin, you have said “Krishna is the lord of Dwaraka.” Is he a crowned king of Dwaraka ?

Sukirti—No, no.

Rukmi—Why then do you use that title for him (Krishna) ?

Sukirti—We describe him like that after having known his great qualities.

Rukmi—Then he is not a crowned king of any nation !

Sukirti—No, no.

Rukmi—Then that Krishna is not a suitable bride-groom for my sister Rukmini.

Bhishmaka — Son, do not say anything before full deliberation.

Rukmi — (Loudly) I am speaking after sufficient thought. My friend Shishupal, the king of the Chedi nation, is the only match for Rukmini; and not that cowherd Krishna.

[Rukmini falls down senseless on her seat.]

Shuddhamati — (Sadly) Alas, alas ! dear daughter has fainted !

[She supports her in her arms.]

भूमिकः—स्नेहलते, जलमानय ।

राजवैद्यः—अन्तःपुरं नीयतां देवी । तत्रैव चिकित्स्यते विकारो यथाशास्त्रम् ।
उपचाराश्च विधीयन्ते ।

[परिचारिकास्तथा कुर्वन्ति]

भूमिकः—भूदेव, अलं विषादेन । स्वीयतां प्रासादगतेऽतिथिनिवासे यथासुखम् ।
निवेदयामः प्रतिसंदेशं पञ्चषड्दिनेषु ।

रुक्मी—(सपारुष्यम्) शासनातिथयो यत्कारागृहे वावसति तत्रैवायं ब्राह्मणो
नेतव्यः ।

[राजपुरुषा ब्राह्मणं नयन्ति कारागारम्]

भूमिकः—(ससाध्वसम्) महान्प्रमादोऽयं युवराज । अनागसं ब्राह्मणं सुखसंदेश-
साधकं मा क्षेप्सीर्वदिगृहे । विश्रान्तविवेकं त्वद्वाक्यम् ।

रुक्मी—(सनिश्चयम्) सकृद्गतादेशं परिवर्तयितुं न शक्यम् ।

Bhishmaka – Sneh-lata, bring water.

Royal Doctor—The princess may be taken to the inner apart-
ment. There her ailment will be diagnosed scientifically and
remedies will be administered systematically.

[*Maid servants do so.*]

Bhishmaka—Oh god of the earth, you need not be sorry.
Please stay in the guest-house of the palace happily. I shall
give a reply to your message in five or six days.

Rukmi – (*Harshly*) This Brahmin will be taken to the prison-
house where the administrator's guests reside.

[*The sepoy's take the Brahmin to the prison-house.*]

Bhishmaka—(*Being horrified*) Oh Crown-prince, this is a
great blunder. Don't throw into the prison this innocent
Brahmin, who has brought a happy message. Your talk is
quite thoughtless.

Rukmi—(*Resolutely*) It is not possible to revoke the order
that is once given.

भीष्मकः—अविवेकोत्थितः कलहाग्निर्दहेत्सकलं कुलम् । वत्स,
विरम विरमानिष्टादोषादकारणवैरतः
कथमपि मनःसमोदस्ते कुमारगमदीदिशत् ।
अद्यपरिभवाज्जातोऽसि त्वं शुभस्य विरोधकः
कुलसुकृततः प्रज्ञोन्मेषो भवेन्नव सत्वरम् ॥ ५ ॥

रुक्मी—तात, माऽऽशङ्क्यातिमात्रम्—

धर्मं जानामि वंशोक्तं कुलकीर्तिं च शाश्वतीम् ।
न संमोहो न वोन्मादो जातो मन्मनसि ध्रुवम् ॥ ६ ॥
सुखं याहि गृहेगर्भं वृद्धत्वमनुवर्त्यताम् ।
संधिं वाऽपि नियुद्धं वा आचरेयं यथाक्रमम् ॥ ७ ॥

[निष्क्रान्तः]

भीष्मक—(सचिन्तम्) अहह, सर्वथा विवशोऽस्मि संजातः । किं कुर्याम् ॥
स्वपुत्रपरिभूता दुष्प्रापाः पितरः । चक्रान्तरस्थित इवास्मि । तथाहि—

Bhishmaka—The fire in the form of war, inflamed through thoughtlessness, will burn the whole family; Oh son—

Verse 4—Please desist from this offensive blunder, which is a result of unnecessary enmity. Somehow the infatuation of your mind is leading you to a wrong path. Being overpowered by sin you are obstructing a happy connection. May your right reason shine forth quickly through the merit of our family !

Rukmi—Father, do not be so nervous—

Verse 5—I know the duty as defined in the family code and also the perpetual fame of our royal race. Really there is no infatuation or insanity created in my mind.

Verse 6—You may go to the inner apartment happily and follow the dictates of old age peacefully; I shall face the situation in proper spirit—whether it is peace or war. (*Exit*).

Bhishmaka—(*Anxiously*) Alas ! I have become helpless in all respects. What can I do ! Rare are the fathers who are defeated by their own sons ! I am as if in a fix. Because—

इतः स्वसुतवत्सलः प्रमविता न तन्निग्रहे
 इतश्च कुलनाशकं प्रचलितं महत्पातकम् ।
 कथं नु विफलीकरोमि कपटानुसंधानकं
 प्रभुर्विनतसंकटापहरणं करोतु स्वयम् ॥ ८ ॥
 (इतस्ततः परिक्रम्य) प्रथमं तावद् वत्सायाः कुशलं विपृच्छिषामि । (निष्क्रान्तः)
 (समाप्तः प्रथमः प्रवेशः)

—०—

द्वितीयः प्रवेशः

[शुद्धान्ते पर्यङ्कस्था विसंज्ञा रुक्मिणी । तां परितः शुद्धमतिः स्नेहलता राजवैद्यश्च]
 भूमिकः—(प्रविश्य) अपि प्रकृतिमापन्ना वत्सा ।
 स्नेहलता—(सासम्) नहि नहि । अद्यापि लुप्तसंज्ञैव । प्रातिवचनं न ददाति ।
 न चापि नेत्रोन्मीलनं करोति ।

Verse 7—Here through affection for my son I am not able to restrain him; and here he has started a terrible misdeed that will result in the destruction of the family. How can I frustrate his fraudulent intrigue ! May god ward off our danger; I have surrendered myself to him. (*Moves here and there.*)
 First I must enquire about the health of my daughter.
 (*Exit*).

(*End of the First Scene*)

[The Second Scene]

(*In the inner apartment Rukmini lies senseless on a bedstead. Round about her are sitting Shuddhamati, Snehalata and the Royal Doctor.*)

Bhishmaka—(*Entering*) Is our daughter quite well now ?
 Snehalata—(*With tears in her eyes*) Not well; she is still senseless and does not answer questions, nor does she open her eyes.

भीष्मकः—स्नेहलते, अलं भावनोद्रेकेण । मुहूर्तं दमयात्मानम् ।

राजवैद्यः—(प्रशांतम्) भावाघातेन संज्ञालोपः संजातः । न कोऽपि शारीरिक-
विकारो दृश्यते ।

भीष्मकः—भद्र, यथामति सर्वोपचारा विधीयन्ताम् ।

राजवैद्यः—एवमेतद् महाराज । मस्तके शीतोपाया हस्तपादे च घृताञ्जनमर्दनम् ।

भीष्मकः—औषधप्राशनम् ।

राजवैद्यः—संज्ञाहीनत्वे न शक्यमौषधप्राशनम् । नेत्राञ्जनमपि कृतम् ।

भीष्मकः—वत्सानुगता तन्माताऽपि विसंज्ञिता न भवेदिति यतितव्यम् ।

शुद्धमतिः—प्रतिबोधवती खल्वहम् । कृतं मद्गतचिन्तया ।

भीष्मकः—युवराजेनोपक्रान्तो दारुणो दुराचारः । तत्प्रतियोगोऽधुना
चिन्तनीयः ।

शुद्धमतिः—(सचिन्तम्) कथमिव ।

Bhishmaka—Snehalata, do not be so very sentimental; control yourself for a while.

Royal Doctor—(*Calmly*) The unconsciousness is the result of a hard stroke on the mind. No bodily malady is to be detected.

Bhishmaka—Good man, let all necessary remedies be administered as you think best.

Royal Doctor—Yes, your majesty; cold applications on the head and ghee preparations are being rubbed on the hands and feet.

Bhishmaka—And any intake of medicine ?

Royal Doctor—During unconsciousness no intake of medicine is possible. To the eyes also an ointment is applied.

Bhishmaka—Efforts have to be made, so that after our daughter her mother too should not become senseless !

Shuddhamati—I am really quite conscious. There need be no anxiety about me.

Bhishmaka—The Crown-prince has started a terrible misdeed. Its counteraction has now to be thought out.

Shuddhamati—(*Anxiously*) How so ?

भीष्मकः—द्वारकाधीशप्रतिनिधिर्भूदेवः कारागारे प्रक्षिप्तस्तेन ।

शुद्धमतिः—हा धिक्, हा धिक् । विकटव्यलीकमिदं राज्यव्यवहारे ।

भीष्मकः—युवराजो न गणयति मद्बोधनम् । देवीवचनं किलानुवर्तेत ।

शुद्धमतिः—यथाऽऽज्ञा । दोषनिवारणार्थं प्रत्याख्यास्यामि तं यथासमयम् ।

[अत्रान्तरे लब्धसंज्ञा रुक्मिणी नेत्रोन्मेषं करोति]

स्नेहलता—(सानन्दम्) दिष्टया प्रतिबुद्धा भर्तृदारिका, प्रतिबुद्धा ।

शुद्धमतिः—(सहर्षम्) आम् । प्रसन्ना खलु कुलदेवता भवानी । वत्से, अपि लब्धं त्वया स्वास्थ्यम् ।

[पुनरपि नेत्रे निमीलति रुक्मिणी]

स्नेहलता—अहह, पुनरपि त्रिसंज्ञा भर्तृदारिका । किं कुर्मः । अहह । हा कष्टम् ।

Bhishmaka—He has thrown into prison the Brahmin, representative of the Lord of Dwaraka.

Shuddhamati—Alas ! alas ! this is a terrible offence in administration.

Bhishmaka—The Crown-prince does not listen to my remonstrance. He may respect the Queen's word probably.

Shuddhamati—I shall do as is desired. I shall instruct him to correct the mistake in good time.

[*In the meanwhile Rukmini comes to her senses and opens her eyes.*]

Snehalata—(*Joyfully*) Fortunately the Princess is conscious; oh, conscious !

Shuddhamati—(*Gladly*) Yes; the family Goddess is really pleased. Oh darling, are you well now ?

[*Again Rukmini closes her eyes.*]

Snehalata—Alas ! again the Princess has become unconscious ! What shall we do !! Alas !!

राजवैद्यः—मुहूर्तं प्रतिपालय । मा प्रजल्प्य वृथा । अघात उपहन्त्यकांडे । परं तदुपशमः परिणमति शनैः शनैः ।

[पुनरपि नेत्रोन्मेषं करोति रुक्मिणी]

शुद्धमतिः—(तां हस्तेन परामृश्य) वत्से, लब्धं किं स्वास्थ्यम् ।

रुक्मिणी—आम् । अम्ब, अस्ति मे विशेषोऽधुना ।

भीष्मकः—वत्से, अपि सिषेविषे किंचित्पायसं वा फलरसं वा यथारुचि ।

राजवैद्यः—महाराज, प्रथमं तावदिदं भेषजं सेवनीयं वत्सया । तदनन्तरं होरार्धेन पायसमादातव्यम् ।

भीष्मकः—साधु, भवानेव प्रमाणमास्मिन् विषये ।

[भेषजं सेवते रुक्मिणी मातृहस्तेन । ततश्चोत्थातुं प्रयतते]

राजवैद्यः—मा खल्वृत्थाय । मुहूर्तं विश्राम्यतां शयनीयेऽपि ।

भीष्मकः—(सुसमाहितम्) दिष्टया लब्धसंज्ञा वत्सा । न काऽपि विकृतिरस्याः शरीरगता ।

Royal Doctor—Have patience. Don't talk nonsense ! The stroke affects a person suddenly; but it is cured very slowly.

[Again Rukmini opens her eyes.]

Shuddhamati—(Caressing her by the hand) Darling, are you all right ?

Rukmini—Yes; mother, I feel better now.

Bhishmaka—Daughter, will you take a little milk or fruit-juice as you like ?

Royal Doctor—Sire, the Princess must first take this medicine. Then after half an hour milk may be taken.

Bhishmaka—Well; you are the proper authority in this matter.

[Rukmini takes the medicine by the mother's hand. Then she tries to rise up.]

Royal Doctor—Please, do not try to get up. For some time you should rest in the bed only.

Bhishmaka—(With satisfaction) Fortunately, our daughter is on her senses; and there is no bodily disorder.

ना....४

अकाण्डे व्याघातः परिपतति दुर्दैवविहितः
 प्रशांतं स्याच्चित्तं तदनु परिवीक्षासु निरतम् ।
 बृहद्वन्धोद्रेके भवति सुकरो व्याकृतविधि-
 वियुञ्ज्यादेकैकं कुशलविधिना तन्तुनिबहम् ॥ ८ ॥

समाप्तो द्वितीयः प्रवेशः

विष्कम्भकः

[कुण्डिनपुरस्थे घोषगते प्रांगणे वृद्धागोपी गोपालश्च]

वृद्धा गोपी—रे गोपाल किं नायाता मे कपिला धेनुरेतावत्कालपर्यन्तम् ।

गोपालः—मातुले, आयास्यति । क्षणं प्रतिपालय ।

[ततः प्रविशति स्नेहलता ससंभ्रमम्]

स्नेहलता—मातः—मातः—दुर्दैवघातः—अहह—

वृद्धा गोपी—स्नेहलते, क्षणं विश्राम्यस्व । अनन्तरं कथयस्व ।

Verse 8—The stroke strikes suddenly out of ill luck; then you should keep your mind cool and carry on critical examination of the case. Just as while unloosening a big knot it is effective to take off each thread separately and skilfully.

[End of the Second Scene]

[Interlude]

[The old cowherdess and a cowherd are sitting in a yard in front of a cowshed in Kundinapur]

Old cowherdess—Oh cowherd, why has not my Kapila cow come back by this time?

Cowherd—Aunti, she will come; wait a little longer.

[Then enters Snehalata in agitation.]

Snehalata—Oh mother ! mother, a stroke of misfortune ! alas !

Old Cowherdess—Snehalata, rest for a while; then speak.

गोपालः—किमिति संभ्रान्ता—व्याघ्रानुगता ननु वेतालोपहता वा ।

वृद्धा गोपी—अलं परिहासेन । कोऽपि विषमप्रसंगो दृश्यते । अन्यथा नाभ-
विष्यदेतादृशी व्यस्तचित्ता ।

स्नेहलता—सम्यक् प्रत्यभिज्ञातं त्वया, मातर । वल्वान् खलु विषमप्रसंगः
पनीपत्ति ।

वृद्धा गोपी—किमापतितं भर्तृदारिकायै ।

स्नेहलता—मोहमुपागमदसौ राजसभायाम् ।

वृद्धा गोपी—हा धिग्, हा धिक् । कस्मात् ।

स्नेहलता—द्वारकायाः समायातो ब्राह्मणः श्रीकृष्णमववर्णत् । तन्न संमतं
युवराजस्य । ततो युवराजेनोक्तं “शिशुपाल एवानुरूपवरो रुक्मिण्या” इति । एतत्सर्वं
श्रुत्वाऽसौ लुप्तसंज्ञा बभूव ।

वृद्धा गोपी—दैवदुर्विलासः खल्वयम् ।

स्नेहलता—अतोऽपि विषमतरो व्याघातः ।

वृद्धा गोपी—किंस्वरूपः ।

Cowherd—Why are you bewildered? Are you pursued by a tiger ! Or are you possessed by a ghost !

Old cowherdess—Enough of joke. There seems to be some dreadful situation; otherwise she would not have become so excited.

Snehalata—Mother, you have inferred right. A very terrible situation is brought about.

Old cowherdess—What has happened to the Princess ?

Snehalata—She fainted in the royal court.

Old cowherdess—Alas, alas ! and why ?

Snehalata—A Brahmin came from Dwaraka and described Shrikrishna. The crown-prince did not like it; then he said that Shishupal alone was a fit bride-groom for Rukmini. Hearing all this the Princess fell down unconscious.

Old cowherdess—This is really a stroke of misfortune.

Snehalata—More terrible than this is another blow.

Old cowherdess—Of what nature ?

स्नेहलता—युवराजेन द्वारकागतः स ब्राह्मणः कारागारे निरुद्धः ।

वृद्धा गोपी—अविधा । दारुणापराधो द्वारकाधीशस्य ।

स्नेहलता—एवमेव । अधुना प्रापणीयमिदं वृत्तं द्वारकाधीशाय ।

गोपालः—(सवेगम्) किं कथनीयम् । रात्रौ मोचयामि ब्राह्मणं कारागारात् प्रेषयामि च द्वारकाम् ।

स्नेहलता—नैतच्छक्यम् ।

वृद्धागोपी—न वा स्पृहणीयम् ।

गोपालः—किं करोमि तर्हि ।

वृद्धा गोपी—गम्यतां द्वारकां प्रति कथ्यतां च ब्राह्मणवृत्तान्तो द्वारकाधीशाय ।

गोपालः—एवं करोमि ।

स्नेहलता—अन्यच्च । निवेद्यतां देवीमनोगतं सर्वथाऽनुकूलं श्रीकृष्णस्येति ।

गोपालः—(सस्मितम्) ललितवाचिकमिदम् । कर्णे कथनीयम् ।

Snehalata—The Crown-prince has put into prison the Brahmin, who came from Dwaraka.

Old cowherdess—Help ! Help ! This is a terrible offence to the Lord of Dwaraka.

Snehalata—But somehow this has to be communicated to the Lord of Dwaraka.

Cowherd—[*Violently*] What is to be communicated ! I shall release the Brahmin from the prison to-night and send him back to Dwaraka.

Snehalata—This is not possible.

Old cowherdess—Nor is it desirable.

Cowherd—What then should I do ?

Old cowherdess—You go to Dwaraka and tell the Lord all about the Brahmin.

Cowherd—I shall do so.

Snehalata—Moreover, inform him that the Princess is quite favourably disposed to Shrikrishna.

Cowherd—(*Smilingly*) This is a delicate message and will have to be whispered in the ear !

वृद्धा गोपी—आम् । सम्यग् जानासि सन्देशमहत्त्वम् ।

गोपालः—पाथेयं दीयताम् । अधुनैव प्रतिष्ठे द्वारकामार्गेण ।

स्नेहलता—शुभास्ते पन्थानः सन्तु ।

[निष्क्रान्ताः सर्वे]

[कुण्डिनपुरस्थे कारागारे स्नेहलता सुकीर्तिब्राह्मणं द्रष्टुमायाति मध्यरात्रे]

स्नेहलता—नमोऽस्तु ते, भूदेव ।

सुकीर्तिः—आयुष्मती भव । का त्वं कुतश्चायाता ।

स्नेहलता—भर्तृदारिकाया अहं दासी ।

सुकीर्तिः—साधु । प्रथमं तावत्तस्याः कुशलं कथय ।

स्नेहलता—राजसभायां लुप्तसंज्ञाऽसौ भवता दृष्टा । तदनन्तरं होरार्धेन प्रति-
बुद्धाऽभवत्सा ।

सुकीर्तिः—साधु । प्रसन्नाः खलु देवताः । श्रीकृष्णमुदिश्य कीदृशं मनोगतं
भर्तृदारिकायाः ।

Old cowherdess—Yes; you know well the significance of the message.

Cowherd—Please give me some (sweet) provisions. I shall start for Dwaraka just now.

Snehalata—May your journey be happy. [Exit all]

[Snehalata goes to the prison in Kundinapur to see Brahmin Sukirti at midnight.]

Snehalata—Oh Brahmin, I bow to you.

Sukirti—Have a long life ! Who are you and whence do you come ?

Snehalata—I am a maid servant of the Princess.

Sukirti—Good; first tell me how she is.

Snehalata—You saw her when she fainted in the royal court. Then after half an hour she came to her senses.

Sukirti—Thank God ! the family deities are really pleased. What is the mental attitude of the Princess towards Shrikrishna ?

स्नेहलता—सर्वथाऽनुकूलम् । मनोभावेन श्रीकृष्णेऽनुरक्ताऽसौ ।

सुकीर्तिः—हन्त भोः । मणिकांचनयोगोऽयम् । अलौकिकं लावण्यं सौजन्यं च रुक्मिण्याः । वीरपुरुषो रूपवाँश्च श्रीकृष्णोऽस्या सदृशवरः ।

स्नेहलता—तदेव भवता कथनीयं श्रीकृष्णाय ।

सुकीर्तिः—मुग्धे, कथं कदा च वर्णयेयमिदं तस्मै । अत्र निरुद्धोऽहं राज्य-शासकेन ।

स्नेहलता—भवद्विमोक्षाय प्रचालिताः प्रयत्ना अस्माभिः । कालः कश्चिन्न-तीक्ष्णतां सावधानम् ।

सुकीर्तिः—एवं करोमि । सर्वसाक्षी सुरेश्वर एव शरण्योऽस्मिन् विषमसमये ।

स्नेहलता—भवतु । मध्यरात्रातीता वेलाऽधुना । गम्यते गृहं निभृतम् । रहस्यमिदं रहसि मयाऽऽहृतम् । तथैव च गोपनीयं भवता ।

सुकीर्तिः—मा शंकिष्ठाः । ब्राह्मणोऽहं यादवविश्वासभूमिः ।

[समाप्तो विष्कंभकः]

—०—

Snehalata—Quite favourable. She loves Shrikrishna very heartily.

Sukirti—Oh goodness ! This is a connection like that of gold and jewel. Incomparable is the beauty and modesty of Rukmini. And Shrikrishna being brave and handsome is just the suitable bride-groom for her.

Snehalata—The same thing you have to tell to Shrikrishna.

Sukirti—You silly girl, how and when should I communicate this to him ? Here I am imprisoned by the ruler !

Snehalata—We have started our efforts for your release; please wait for a while cautiously.

Sukirti—I shall do so. The great all-knowing God is to be resorted to in this adverse period.

Snehalata—All right; it is now past midnight. I shall go home stealthily. I have brought this secret to you very secretly. You have to keep it as a secret.

Sukirti—You need not have any doubt about it.

[*End of the Interlude*]

तृतीयः प्रवेशः

[द्वारकानगर्यां प्रासादस्थौ रेवती-हलधरौ]

हलधरः—संप्रति कृष्णराजो न पूर्ववत् समायाति मदभिमुखं न च वदति मुक्तस्वनम् ।

रेवती—(सस्मितम्) किं पञ्चवर्षीयः स शिशुरधुनाऽऽर्यपुत्रस्याङ्कमारोढुम् ।

हलधरः—मासैकेन तद्वृत्तिभेदो मया लक्षितः ।

रेवती—ननु प्राप्तयौवनो देवरः संप्रति । तत्प्रलोभनान्तरसुलभ एव प्रौढ-भावोऽस्य ।

हलधरः—तर्हि विवाहयोग्यो वत्सराजः ।

रेवती—अथ किम् ।

हलधरः—उपलक्षिता किं वधूरेतदर्थम् ।

रेवती—स्वयमेवायास्यन्ति राजकन्या उद्वाहोचिताः ।

दासी—(प्रविश्य) देव, प्राप्ता काऽपि वार्त्ता कुण्डिनपुरात् ।

The Third Scene

[*Revati and Haladhar in their palace in Dwaraka.*]

Haladhar—Now-a-days prince Shrikrishna does not come to me as before; nor does he talk freely.

Revati—(*Smilingly*) What ! Is he a five-year old child now to sit on your lap ?

Haladhar—I have marked this change in his disposition just in this month.

Revati—Really the brother-in-law is now a youth. Naturally then he is grown-up enough to have other attractions.

Haladhar—Is the younger prince then fit for marriage ?

Revati—Of course !

Haladhar—Have you spotted out any bride for him ?

Revati—Marriageable princesses will come of their own accord.

Mald—(*Entering*) Sire, some news has arrived from Kundinapur.

हलधरः—कस्य मुखेन ।

दासी—गोपालवेषो दृश्यते यात्रिकः ।

हलधरः—सत्वरं प्रवेशयैनम् ।

[दासी निष्क्रामति पुनश्च प्रविशति गोपालानुगता]

दासी—अत्रभवान् देवः, अत्रभवती च देवी । अत्र स्थायिताम् ।

गोपालः—विजयतां द्वारकाधीशः ।

हलधरः—भद्र, स्वागतं ते । कुण्डिनपुरादागम्यते किम् ।

गोपालः—एवं देव ।

हलधरः—का वार्त्ता ?

गोपालः—दुःखदा वार्त्ता । देवप्रेषितो ब्राह्मणः कुण्डिनपुरस्थे कारामारे प्रतिबद्धो युवराजेन ।

हलधरः—(साश्चर्यम्) कथं कथं मत्प्रेषितो ब्राह्मणः । न मया कोऽपि विसृष्टः कुण्डिनपुरम् ।

रेवती—देवराजेन ग्रहितो भवेत् ।

Haladhar—By whom ?

Maid—The messenger appears to be a cowherd.

Haladhar—Show him in quickly.

[The maid goes out and returns with the cowherd.]

Maid—Here is the Lord and here is the Queen; you may stand here.

Cowherd—Victory to the Lord of Dwaraka !

Haladhar—Good man, welcome to you. Do you come from Kundinapur ?

Cowherd—Yes, my Lord.

Haladhar—What is the news ?

Cowherd—Very sad news; the Brahmin sent by your Lordship has been imprisoned by the crown-prince in Kundinapur.

Haladhar—(Wondering) How now ! Brahmin sent by me ?—I have not sent anybody to Kundinapur.

Revati—He might have been sent by the brother-in-law.

हलधरः—संभाव्यमिदम् । (दासीं प्रति) पुष्पवति, आहूयतां कृष्णराजः ।

दासी—यथाऽऽज्ञा । (निष्क्रान्ता)

रेवती—प्रष्टव्यो यात्रिकः कुण्डिनपुरवृत्तान्तम् ।

हलधरः—आर्य को युवराजः कुण्डिनपुरे कश्च राजा ।

गोपालः—भीष्मको राजा शुद्धमतिश्चास्य राज्ञी । अनयोज्येष्ठपुत्रो युवराजो रुक्मी कनिष्ठकन्या च रुक्मिणी ।

हलधरः—केन कारणेन स ब्राह्मणो बंदिग्राहं गृहीतः ।

गोपालः—राजसभायां ब्राह्मणेन वर्णितं यद् द्वारकाधीश एव रुक्मिण्या अनुरूपवरः । तन्न संमतं युवराजस्य । ततस्तेन स ब्राह्मणः कारागृहे प्रक्षिप्तः ।

रेवती—कथं कथं द्वारकाधीश एव तुल्यगुणवर इति ।

[रेवती-हलधरौ परस्परमवलोक्यतः सस्मितम्]

हलधरः—(सस्मितम्) पुमहत्प्रहसनमिदम् ।

Haladhar—Possibly ! (To the maid) Pushpavati; call here Shrikrishna.

Maid—I shall act up to the order. [Goes out]

Revati—The messenger may be asked about the happenings in Kundinapur.

Haladhar—Oh messenger, who is the crown-prince in Kundinapur and who is the king ?

Cowherd—Bhishmaka is the King and Shuddhamati is the Queen. Their eldest son is Crown-prince Rukmi and youngest daughter is princess Rukmini.

Haladhar—Do you know the reason why the Brahmin has been imprisoned ?

Cowherd—In the royal court the Brahmin described that the Lord of Dwaraka is a fit bride-groom for Rukmini. The Crown-prince did not like it, and then he put the Brahmin in prison.

Revati—(Wonderingly) How now ! “The Lord of Dwaraka ” as a bride-groom !

[Revati and Haladhar look at each other smilingly.]

Haladhar—(Smilingly) This is a huge joke !

रेवती—(साभ्यसूयम्) भवेदिदं कूटक्रीडितमार्यपुत्रस्यापि ।

हलधरः—(सरोषम्) रेवति, मा प्रजल्प्यासंबद्धम् ।

उत्तानहृदयो वीरो नाहं गुप्तंचरो मनाक् ।

असूयोक्तिस्त्वदीयैषा न स्पृशेन्मामकं व्रतम् ॥ ९ ॥

[ततः प्रविशति दासी श्रीकृष्णकुब्जकानुयाता]

दासी—इत इत आगम्यताम् ।

श्रीकृष्णः—(सविनयम्) आर्यौ, अभिवादये भवन्तौ ।

[कुब्जकश्च साञ्जलिर्दूरे तिष्ठति]

हलधरः—विजयोऽस्तु वत्सराजस्य ।

श्रीकृष्णः—किमर्थमाहूतोऽस्मि ।

हलधरः—पश्य, कुण्डिनपुरादागतोऽयं गोपालो विज्ञापयति यद् द्वारकाधीश-
प्रेषितो ब्राह्मणो युवराजरुक्मिणा तत्र बन्दीकृतः । मया न कोऽपि ग्रहितस्तन्नगरं
प्रति । कच्चित्त्वया विसृष्टः स वराकः ।

श्रीकृष्णः—अथ किम् ।

Revati—(Jealously) This may be some secret intrigue of yours.

Haladhar—(Angrily) Revati, do not talk nonsense.

Verse 9—I am an open-hearted warrior and have no secret dealing at all; this your jealous reference does not touch my conduct in any sense.

[Then enters the maid followed by Shrikrishna and Kubjaka.]

Maid—Your Lordship may come this way, this way please.

Shrikrishna—I bow to you both.

[Kubjaka stands aside with folded hands.]

Haladhar—Victory to the young Prince.

Shrikrishna—What can I do for you ?

Haladhar—Just see; this cowherd comes from Kundinapur and says that the Brahmin despatched by the Lord of Dwaraka has been imprisoned there by Crown-prince Rukmi. I have not sent anybody to that town. Did you send that poor man there ?

Shrikrishna—Yes; I did so.

हलधरः—(सकोपम्) किं न गणयसि मामेतादृशे राज्यप्रवर्तने ।

श्रीकृष्णः—अलं कोपेनार्य । नैतद्राज्यप्रवर्तनं नाम ।

हलधरः—किं कारणान्तरं तर्हि ।

श्रीकृष्णः—नैष शब्दविषयो भवति । आर्य—

[ज्येष्ठवक्षसि स्वमुखमावृणोति]

[रेवती-हलधरौ हसत उच्चैः ।]

हलधरः—रे कुब्जक, किमेतत् ।

[कुब्जकोऽपि दुर्णीं स्थितः साञ्जलिबन्धम्]

रेवती—(श्रीकृष्णं हस्तेन परामृश्य) देवर, किं ज्ञातव्यमस्मान्मानात् ।

श्रीकृष्णः—भगिनि, त्वयाऽवगतमेव प्रायशः सर्वम् ।

रेवती—भवतु । तद्भाग्यवत्या राजकन्याया नामापि प्राख्यायताम् ।

श्रीकृष्णः—तदपि त्वया श्रुतमार्ये ।

Haladhar—(*Angrily*) What ! Do you ignore me in such an administrative case ?

Shrikrishna—Brother, please do not be angry. This is not an administrative case.

Haladhar—What other purpose then ?

Shrikrishna—It is not possible to tell it in words. Brother—

(*He covers his face on the chest of his elder brother. Revati and Haladher laugh loudly.*)

Haladhar—You Kubjaka, what is this ?

(*Even Kubjaka stands silent with folded hands.*)

Revati—(*Caressing Shrikrishna by the hand.*) Oh brother-in-law, what should we understand from this silence ?

Shrikrishna—Sister, most probably you have known everything.

Revati—All right; please tell us at least the name of that fortunate princess.

Shrikrishna—Even that you have heard.

हलधरः—रे वत्सराज, यद्यदमिलषसि तत्तत्प्रापयामि त्वदर्थम् । नैतज्जानासि किम् ।

आदित्यमंडलतलात् किमु सूर्यकान्तं
शुभांशुतः शशकशोभनमानयामि ।
रत्नाकरात्फणिधरं तव कौतुकार्थं
स्वर्गादपीष्टफलदां सुरभीं हरामि ॥ १० ॥

रेवती—(सस्मितम्) न देवरः शिशुरधुना क्रीडनेभ्यः स्पृहयितुम् । वधूरेव स्पृहणीया संप्रति ।

हलधरः—एतदपि सुकरम्—

इन्द्रस्यापि शिवस्यापि कन्यां वांच्छसि चेद्वधूम् ।
परिभूय तमेवाहं पूरयेयं मनोरथम् ॥ ११ ॥

रेवती—नैषा प्रणयपद्धतिः । कांक्षितकन्यकाया मनोगतं जिज्ञासितव्यं प्रथमम् । तत्र तावत् कुशल-दूती वा चतुर-दूतो वा नियोक्तव्यः ।

Haladhar—Oh young prince, I procure for you whatever you desire. Do you not know this?

Verse 10—Should I bring the sun-stone from the disc of the sun? Or should I bring the beautiful rabbit from the moon? Or do you want the cobra from the ocean to play with? Or should I bring from the heaven the godly cow that fulfils all desires?

Revati—(*Smilingly*) The brother-in-law is not a child now to long for such play-things. A bride alone is desired at present.

Haladhar—All right; this too is easy.

Verse 11—If you want as your bride the daughter of Indra or of Shankar, I shall fulfil your desire by defeating him (and by bringing the girl.)

Revati—This is not the mode of love-making. The mental disposition of the desired bride is first to be known. There some prudent woman or some intelligent messenger is to be appointed.

हलधरः—नैतन्मत्कार्यम् । प्रस्तुतमनुसरामोऽधुना । रे कृष्णराज, त्वत्प्रहितो ब्राह्मणो बन्दिगृहेऽरोधि रुक्मिणा ।

श्रीकृष्णः—(सावेशम्) आः, ब्राह्मणवाधा चास्मदुपमर्दश्च । नैतदुपेक्षणीयं नाम । आर्य, भवदाज्ञया ससैन्योऽहमभिद्रवामि कुण्डिनपुरं सरमसम् ।

हलधरः—मा भैवम् । त्वमत्रैव तिष्ठ रेवत्येवेक्षाश्रितः । अहं प्रत्यानेष्यामि ब्राह्मणं क्षिप्रम् ।

रेवती—अहमनुयाम्यार्यपुत्रम् । पित्रवेक्षाश्रितस्तिष्ठतु देवरः । रुक्मिणीं द्रष्टुकामाऽहं तत्र ।

हलधरः—भवतु । भो गोपाल, त्वयाऽनुगन्तव्यमस्मत्सैन्याश्रयेण । माननीयोऽतिथिस्त्वम् ।

गोपालः—यथाऽऽज्ञा ।

Haladhar—This is not my business. Let us now take up the main thread. Oh Krishnaraj, the Brahmin despatched by you is put in prison by Rukmi.

Shrikrishna—(*Spiritedly*) Oh, torment of the Brahmin and offence to us ! This is not to be ignored at all !! Brother, by your order I shall forcibly attack Kundinapur with the help of our army.

Haladhar—No, not that way. You stay here under the supervision of Revati. I shall go and bring back the Brahmin quickly.

Revati—I shall follow you, husband. The brother-in-law may stay here under the supervision of the parents. I wish to see Rukmini there.

Haladhar—All right. Oh cowherd, you come along with our army. You are our honoured guest.

Cowherd—As per your order, oh Lord.

हलधरः—रे कुब्जक, मा प्राक्षैर्षीर्वत्सराजं व्यतिकरान्तरे यावदहं प्रत्यावर्तिष्ये
कुण्डिनपुरात् ।

[कुब्जको मूकभावेनांजलिं बध्नाति]

[श्रीकृष्णकुब्जकवर्ज्यं निष्क्रान्ताः सर्वे]

श्रीकृष्णः—रे वयस्य, उज्जृम्भय मुखमञ्जूपामधुना । वज्राहतस्येव वारोधो जात-
स्तव ज्येष्ठसंमुखे ।

कुब्जकः—किं कुर्याम् । तं प्रचण्डमुदण्डं वीक्ष्य खण्डिततुण्डमुण्डोऽहं बोभवामि ।

श्रीकृष्णः—(विचार्य) अस्मदुपक्रमो मोघीकृतो मंदभाग्येन ।

कुब्जकः—न तु सर्वथा । ज्येष्ठस्तावत्कुण्डिनपुरं परिरुध्य ब्राह्मणं मोचयिष्यति ।

श्रीकृष्णः—निःसंदेहमिदम् । परमेतावत्कालपर्यन्तं व्यथितः स भूदेवः । तदेव
परमदुःखं मे ।

कुब्जकः—उदीक्षे स्नेहलतां भोजयन्तीं वन्दिब्राह्मणं फलानि सान्त्वयन्तीं च
नर्मालपैः ।

Haladhar—Oh Kubjaka, do not involve the young Prince in
any other intrigue till I return from Kundinapur.

(*Kubjaka stands silent with folded hands.*)

[*Exit all except Shrikrishna and Kubjaka.*]

Shrikrishna—Oh friend, open your mouth now. Before the
elder Prince, your mouth was blocked as though that of a man
struck by the thunder-bolt.

Kubjaka—What should I do ! On seeing that huge, formidable
person I feel as if my mouth and head have been struck numb.

Shrikrishna—Unfortunately our advance in the love affair has
been foiled.

Kubjaka—Not altogether. The elder Prince will besiege
Kundinapur and release the Brahmin.

Shrikrishna—There is no doubt about it; but during all this
time the Brahmin has suffered so much. That is my grief.

Kubjaka—I think that Snehadata will feed him in the prison
with fruits and appease him with sweet words.

श्रीकृष्णः—परं कथं जानीयात्सुकीर्तिर्वल्लभामनोभावम् । तथाहि—

अभिजनवती राजैश्वर्या न संवदति स्फुटं
कथमपि तदन्तर्भावार्थो भवेदनुमानितः ।
हृदयगतरागस्योद्भासः स्फुरत्यभिजानतो
नयनवदनांगाविक्षेपो निरूपणमर्हति ॥ १२ ॥

कुब्जकः—अतीवाधीरप्रकृतिस्त्वम् । अहं तावदुत्पश्यामि राजकन्याया
आहरणमचिरेण ।

श्रीकृष्णः—नैतच्छक्यम् । सुकीर्तिमानयेज्ज्येष्ठः ।

कुब्जकः—ततश्च जिज्ञासितव्यं राजकन्यावृत्तम् । अन्यच्च तदा नदीतटे नादर्शि
किं त्वया तद्वदनरागो नयनविक्षेपो वा ।

श्रीकृष्णः—दृष्टं रे भद्र । सर्वमपि निरूपितमवगतं च । प्रतिदिनं विशेषोऽस्ति
तत्स्वरूपशोभायाः ।

Shrikrishna—But how should Sukirti know the mental attitude of the beloved ! Because—

Verse 12—The high-born Princess, brought up in royal splendour will not speak out openly. Somehow her inner disposition will have to be inferred. The feeling in the heart expresses itself unknowingly and occasionally; it deserves to be observed through the gestures of the face, eyes and limbs.

Kubjaka—You are very impatient. I foresee that the Princess will soon be brought here.

Shrikrishna—That is not possible. The elder brother will bring Sukirti only.

Kubjaka—From him we shall know all about the Princess. Moreover, did you not mark then on the bank of the river the reddish tinge of her face and the unsteadiness of her eyes ?

Shrikrishna—Oh friend, I have seen everything and understood everything. Everyday I observe some special attraction in her appearance.

सरसिजमनुभाति स्वात्मतेजःप्रभावात्
 परिसरपरिणामो वर्धयत्यस्य कान्तिम् ।
 नृपभवनविभूत्यां राजते राजपुत्री
 तरुतलमुपयाता द्योतमाना विशेषम् ॥ १३ ॥

कुब्जकः—किं बहुना । प्रकृतिसुन्दरं सर्वत्रापि सुन्दरम् । तत्सौन्दर्यं च पेपीयते स्म
 भवच्चक्षुर्म्याम् ।

(निष्क्रातौ)

तृतीयः प्रवेशः समाप्तः

—०—

चतुर्थः प्रवेशः

[कुण्डिनपुरं परितोऽकस्माद् यादवसैन्यनिवेशं वीक्ष्य विस्मिता अमात्या
 भीष्मकमुपयान्ति]

भीष्मकः—(साश्चर्यम्) किं यादवसेना पुरोपान्ते ।

प्रधानामात्यः—महाराज, न केवलमुपान्ते निखिला राजधानी परिरुद्धा
 यादवसेनया ।

Verse 13—The lotus shines by its own splendour and the environment enhances its beauty. Similarly that Princess shone in the royal glory of the palace and glittered with special grandeur under the shade of the tree.

Kubjaka—What more (can we say) ! What is naturally beautiful is beautiful everywhere. (*Exit*)

(*End of the Third Scene*)

The Fourth Scene

[*The ministers come to King Bhishmaka, being surprised at the sight of the siege of Kundinapur by the Yadaw army.*]

Bhishmaka—(*Surprisingly*) What ! The Yadaw army near our capital !

Chief Minister—Your Majesty, not only near the capital; but it is regularly besieged by the Yadaw army.

रुक्मी—किमर्थं भीरुवद् मर्मरध्वनिं कुरुथ यूयम् । किं न प्रायास्त युद्धान्यैकपदे ।
प्र. अमात्यः—युवराज, चतुरंगबलं सज्जीकर्तव्यं व्यूहाश्च विरचयितव्याः ।
 तदर्थं राजादेश आवश्यकः ।

रुक्मी—एषोऽहं राजादेशमुद्धोषयामि । अन्वागम्यतां समरभूमिम् ।

भीष्मकः—वत्स, प्रमत्तता परमापदां पदम् । इति सम्यग्विचार्य चमूपतिना
 सह शत्रुबलं परीक्ष्य च पुरतो गन्तव्यम् ।

रुक्मी—चमूपतिस्तावदत्रैव स्तम्भवन्निश्चलः । किं न ब्रवीत्ययं सेनाविन्यासम् ।

भीष्मकः—आदौ तावदुज्ज्ञासितव्यं यादवावस्कन्दकारणम् ।

रुक्मी—न तदवश्यकताऽधुना ।

भीष्मकः—अवश्यमेव तज्ज्ञातव्यं येन सुकरसंधियोगेन मानवहत्या परिहर्तुं शक्या ।

द्वि. अमात्यः—महाराज, मन्ये द्वारकागतब्राह्मणस्य बन्दीकरणमेव वैरबीजम् ।

Rukmi—Then why do you come and murmur like cowards?
 Why did you not go out first to fight?

Chief Minister—Crown-prince, the four-fold army must be got ready and its formations must be made. For all that a royal order is essential-

Rukmi—Here I pronounce the royal order. Follow me to the battle-field.

Bhishmaka—Son, infatuation is the cause of all adversity; and hence, after having discussed well with the military leaders and having observed the opposing army you should make a forward march.

Rukmi—The general is just here; why does he not discuss formations of the army?

Bhishmaka—Firstly, it must be found out through what provocation the Yadavas have attacked our capital.

Rukmi—It is not necessary now.

Bhishmaka—In must be found out first, by which peace may be easily made and slaughter of men will be avoided.

Second Minister—Sire, I think the imprisonment of the Brahmin from Dwaraka must be the cause of this enmity.

रुक्मी—(सावेगम्) अत्रैव स ब्राह्मणः । कथं ज्ञातं यादवैस्तस्य बन्दीकरणम् ।
त्वयैव प्रायः प्रेषितो दूतः ।

द्वि. अमात्यः—(सक्रोपम्) अलीकापवाद एषः ।

रुक्मी—(खड्गमुद्यम्य) अधिक्षिपसि मां युवराजम् ।

द्वि. अमात्यः—(खड्गमुद्यम्य) अनृतवादिनो ब्रह्मणोऽपि न बिभेमि ।

भीष्मकप्रधानामात्यौ—मर्षय, मर्षय । (उभाबुपविशतः)

भीष्मकः—रिपुस्तावत्पुद्गारे । युवां पुनः सभायामेव नियुद्धाय सिद्धौ ।
नैष युक्त आत्मनाशः ।

रुक्मी—तात, प्रयाम्यहं द्विषदमनाय । भवन्मन्त्रणं तु चाचल्यतां यथेच्छम् ।
(निष्क्रान्तः)

सेनापतिः—महाराज, मयाऽपि गन्तव्यं युवराजानुशासनात् ।

भीष्मकः—हा धिक् । युवराजौद्वत्याद् वयमनन्यगतिकाः संवृत्ताः । द्वितीया-
मात्यस्य वैरनिदानं यथार्थमिति मे मतिः । यद्यपि ब्राह्मणोऽत्रैव वर्तते कारागारे

Rukmi—(*Vehemently*) The Brahmin is just here; how did the Yadavas know about his imprisonment ? Probably a messenger was sent by you (to them).

Second Minister—(*Angrily*) This is a false charge.

Rukmi—(*Drawing out his sword*) Do you insult me, your Crown-prince !

Second Minister—(*Taking out his sword*) I do not fear even God Brahma who tells a lie.

Bhishmaka and Chief Minister—Have patience, have patience !!

(*They both sit down*)

Bhishmaka—The enemy is at the city gates ! And you two are ready for a duel in the royal court !! This is really strange.

Rukmi—Father, I go out to vanquish the enemy; your discussion may go on at pleasure. [*Exit.*]

General—Your Majesty, I too must go as per order of the Crown-prince.

Bhishmaka—How bad ! We have become helpless through the impudence of the Crown-prince. I think the Second Minister's

यद्यपि चास्माभिर्न प्रहितो राजदूतो द्वारकां, तथापि प्रकाशीभूता लोकवार्त्तयं केनापि द्वारेण द्वारकां प्रतिपन्ना । ब्राह्मणविमोचनं सपथेव कर्तव्यमिति मन्त्रिभ्यः । परमस्मिन् व्यतिकरे युष्माभिर्युवराजसाहाय्यं विधातव्यमिति मत्प्रार्थना सर्वेभ्यः । अमात्याः—(साञ्जलिवन्धम्) यथाऽऽज्ञा ।

[निष्क्रान्ताः सर्वेऽमात्याः]

[ततः प्रविशतः शुद्धमती रुक्मिणी च]

शुद्धमतिः—(सखेदम्) निर्गताः सर्वे बालका युद्धाय । विषमोऽयं प्रसंगः ।

भीष्मकः—यदा स भूदेवो युवराजेन बन्दीकृतः, तदैव मयोक्तं “ कलहबीज-मिदम् ” इति । वत्साऽभवद्विसंज्ञा । ततस्तया न ज्ञातं तद्दुष्कर्म ।

रुक्मिणी—तात, श्रुतं तन्मयाऽनन्तरम् । मदर्थमेव सर्वोऽयमनर्थो घटित इति मे दैवदुर्विलासः ।

diagnosis of this enmity must be right. Even though the Brahmin is here in the prison and even though we have not sent any messenger to Dwaraka, still the news known to all must have reached Dwaraka through any agency. I have decided that the Brahmin must be immediately released. But in this difficult situation you must all go to assist the Crown-prince : this is my request to you all.

Ministers—(*With folded hands*) Your Majesty's order (will be carried out.)

(*All the ministers depart.*)

(*Then enter Shuddhamati and Rukmini.*)

Shuddhamati—All my children have gone out to fight ! This is a terrible situation.

Bhishmaka—When the Crown-prince imprisoned the Brahmin, then and there I declared that it was a seed of hostility. Then our daughter became senseless; so she does not know that misdeed.

Rukmini—Father, I heard all about that afterwards. This whole misfortune has fallen (on our family) out of my ill-luck.

शुद्धमतिः—(तां हस्तेन परामृश्य) न कोऽपि त्वदोषः । अलं मनस्तापेन ।
 भीष्मकः—दैवीसंपत्तिमूर्तिरेव त्वं वत्से । असौ रुक्मी तु विभात्यासुरा-
 संपदवतारः । उभयोः संघर्षः सर्वदैव जगति वरीवर्ति । न विपादः कार्यस्तदर्थम् ।
 शुद्धमतिः—सत्यं वेदान्तवचनम् । परमस्मदपत्ययोर्विपक्षता मनोव्यथां जाजाति ।
 भीष्मकः—निरहंकारेणैवेयं सहनीया ।

देवासुरा युयुधिरे सुनिविष्टचित्ताः
 शस्त्रास्त्रयोगनिरता हनने प्रसक्ताः ।
 युद्धं प्रदीर्घमभवत्तमसो गुणस्य
 सत्त्वेन सार्धमुत लोकसुमार्गहेतोः ॥ १४ ॥

जगच्चालकप्रेरणेन विग्रहपर्यवसानं च कीदृशं तदपि सुस्पष्टम् । तथाहि—

Shuddhamati—(*Caressing her by the hand*) There is no fault of yours. Do not be sad for that.

Bhishmaka—Oh daughter, you are divine virtue incarnate. But that Rukmi is an incarnation of devilish qualities. In this world there has always been a strife between the two (the divine and the devilish.) Do not be sorry for it.

Shuddhamati—The philosophical truth may be all right. But the opposition between our own children causes grief to my mind.

Bhishmaka—That must be endured through freedom from egoism.

Verse 14—The gods and the demons fought with each other being obstinate in their own views, well-versed in the use of arms and weapons, and bent on killing each other. That war continued for a long time between goodness on the one hand and darkness on the other, as if to teach a lesson in right conduct to the mortal world.

It is also clear how the war ends through the inspiration of the Lord of the world. Because—

युद्धान्ते जित्वरा देवा निःशेषमसुरा हताः ।
तथैव विजयः सत्त्वे भृङ्गोऽपि तमसो ध्रुवम् ॥ १५ ॥

रुक्मिणी—तात, दैवीसंपदगुणाः किंस्वरूपाः ।

भीष्मकः—वत्से, स्वान्तरावलोकनं कृत्वैते ज्ञातव्याः । उपादेयार्थं श्रूयताम्—

शुचिता नातिमानित्वं दया भूतेषु मार्दवम् ।
ज्ञानयोगो दमो यज्ञो दानमार्जवसंततिः ॥ १६ ॥
स्वाध्यायोऽभयसत्ये च त्यागः शान्तिः क्षमा धृतिः ।
तेजोऽक्रोधश्च निर्लोभस्तपोऽहिंसा स्थिरा मतिः ॥ १७ ॥

अन्यच्च, आसुरीसंपलक्षणान्यपि हेयार्थानि ज्ञातव्यानि ।

दुष्पूरकामदम्भौ च लोभमोहमदान्वितौ ।
दपोऽज्ञानं तथाऽसत्यं मालिन्यं वक्रताऽन्तरे ॥ १८ ॥
कोधाभिमानपारुष्यं चिन्ताशापाशसंश्रयः ।
उग्रं कर्म मतिः स्वल्पा नास्तिकत्वं सुखस्पृहा ॥ १९ ॥

Verse 15—At the end of the war the gods became victorious and the demons were all vanquished. Similarly victory will be on the side of goodness and defeat on the side of darkness. Know this for certain.

Rukmini—Papa, what kind are the divine virtues ?

Bhishmaka—Oh daughter, you can know them by introspection.

Verses 16 and 17—Cleanliness, kindness to animals, softness, absence of vanity, acquisition of knowledge, self-control, sacrifice, charity, continuous straight-forwardness; self-study, truthfulness and fearlessness, self-sacrifice, peacefulness and forgiveness, courage, energy, absence of anger and of avarice, penance, non-violence and steady understanding.

Moreover, the nature of devilish qualities must also be known for the sake of renouncing them :—

Verses 18 and 19—Limitless desire and imposture, coupled with avarice, pride and infatuation, boastfulness, ignorance, falsehood, dirtiness, crookedness at heart, wrath, egoism, harshness, anxiety, lust and its network, dreadful deed and limited reason, atheism and longing for pleasure.

भोगशोकमोहाकुला एव सदा बोभूयन्त एवंगुणविशिष्टा अविवेकिनः ।

समरदूतः—(सहसा प्रविश्य) महाराज, सेनाध्यक्षादेशादायातोऽहम् ।

भीष्मकः—का वार्त्ता समरभूमेः । कथय सत्वरम् ।

समरदूतः—महान् यादवबलसागरो राजधानीं परितो विस्तीर्णः । द्वारकाधीशो हलधरो विक्रान्तवीरोऽस्य विनेता ।

भीष्मकः—श्रीकृष्णस्य जायान्त्राताऽयम् । बलराम-बलभद्र-संकर्षणानि नामान्त-राण्यस्य । ततस्ततः ।

समरदूतः—तेन मोहनाह्नं प्रयुक्तं ततश्च सर्वेऽस्मद्योद्धारो मोहमुपगताः स्वस्व-स्थानेषु । युवराजसहिताश्चत्वारोऽपि राजपुत्रा युद्धवन्दिनो यादवानाम् ।

शुद्धमतिरुक्मिण्यौ—हा कष्टम् ।

भीष्मकः—क्वस्ति सेनापतिरस्माकम् ।

Thoughtless people having such vices always fall into the clutches of worldly pleasures, grief and delusion.

War messenger—(*Entering suddenly*) Sire, on the order of the General I have come to deliver news.

Bhishmaka—What is the news from the battle-field? Tell it quickly.

War messenger—A great ocean of the Yadav army has spread around our capital. Haladhar, the Lord of Dwaraka and powerful warrior, is its leader.

Bhishmaka—He is the elder brother of Shrikrishna. Balaram, Balbhadra and Sankarshana are his other names. What further?

War messenger—He has released the infatuating missile and thereby all our warriors have fallen unconscious in their own places. The Princes including the Crown-prince are prisoners of the Yadavas.

Shuddhamati }
Rukmini } —How miserable !

Bhishmaka—Where is our General?

समरदूतः—स आयाति देवं द्रष्टुं यादवदूतानुगतः ।

भीष्मकः—भवतु । राजमंदिरं ब्रजामो दूतस्वागतार्थम् । राजोचितेन विधिना सभाजयामस्तान् ।

[सर्वे परिक्राम्यन्ति]

भीष्मकः—यादववीरा बलाढ्याः साहसिनश्चेति ज्ञातपूर्वम् । बलरामो हलमुसल-
गदाघूर्णे प्रवीण इत्यश्रौषम् । परमल्लप्रयोजने तत्पाटवमश्रुतपूर्वम् ।

प्रतिहारः—(प्रविश्य) देव, अस्मत्सेनापतिर्यादवदूतान्वितो द्वारदेशे तिष्ठति ।

भीष्मकः—क्षिप्रं प्रवेशय सर्वानेतान् ।

[प्रतिहारो निष्क्रामति प्रविशति च पुनः सेनापतियादवदूतैः सह ।]

प्रतिहारः—इत इत उपसर्पन्त्वन्नभवन्तः ।

War messenger—He is coming to see Your Majesty, followed by the Yadav messengers.

Bhishmaka—All right, let us go to the royal assembly hall to receive the Yadav messengers. We must respect them according to the royal practice.

(All move about on the stage.)

Bhishmaka—I have heard before that the Yadav warriors are strong and adventurous. I have also heard that Balaram is expert in flourishing the mace, staff and plough. But I see just today his skill in using missiles.

Door-keeper—(Entering) Oh Lord, our General along with the Yadav messengers is standing at the door.

Bhishmaka—Send them all in without delay.

(The door-keeper goes out and enters again followed by the General and the Yadav messengers.)

Door-keeper—Your Honours may come up this way, this way please.

भीष्मकः—(सिंहासनादुत्थाय) स्वागतं यादववीराणाम् । एतान्यासनान्यलं-
क्रियन्ताम् ।

[राजाधिकारिणो यादवदूतेभ्यो बहुमूल्यवस्त्राणि ददते]

सात्यकिः—महाराज, अनुगृहीताः स्मः । द्वारकायुवराजो हलधरः संधिकामः
संदेशमिमं ग्रहिणोति । यदि देव आज्ञापयति तर्हि वाचयामि—

भीष्मकः—बाढम् । सुव्यक्तं वाच्यताम् ।

सात्यकिः—द्वारकायुवराजो बलरामो विज्ञापयति सविनयम्—

“ पुण्यश्लोको महाराजः सम्राज्ञी च महासती ।
पूजनीयौ पितृतुल्यौ सौत्कण्ठोऽहं सभाजने ॥ २० ॥
योधहत्या वृथारूपा नेष्टा मे स्वल्पमात्रके ।
निष्पापो ब्राह्मणोऽस्माकं मुच्यतां विमलात्मना ॥ २१ ॥
न वैरं नापि मात्सर्यमावयो राष्ट्रयोर्मनाक् ।
प्रतिवेशौ यथायोगं समृध्येतां शमात्मना ॥ २२ ॥
इति शम् । ”

Bhishmaka—(*Rising from the throne*) Welcome to you all Yadav warriors; please take these seats.

(*The royal officers offer rich clothes to the Yadav messengers.*)

Satyaki—Your Majesty, we feel greatly honoured. Haladhar, the Crown-prince of Dwaraka, sends this peace message. If Your Lordship permits, I shall read it out.

Bhishmaka—Of course; please read it aloud.

Satyaki—Balaram, the Crown-prince of Dwaraka modestly requests—

Verses 20, 21 and 22—“ The King is a noble person and the Queen is a model character. Both deserve to be worshipped like my parents and I am very eager to offer my respects to you. In this small affair I do not like that so many soldiers should be killed for nothing; our innocent Brahmin should be released with an open mind. Between our kingdoms there need be no enmity or jealousy at all. We are neighbours and should flourish peacefully in our own spheres. (Peaceful co-existence). This is the message.

भीष्मकः—महान् खलु मे सन्तोषः । महानुभावो द्वारकायुवराजः पावयतु प्रासादमिममगमनेन । समुत्सुकोऽहमस्य दर्शनाय । अमात्य, मुच्यतां स सुकीर्ति-ब्राह्मणः । अत्र समाजयामस्तं बलरामेण सह । (सात्यकिं प्रति) भो दूतवर—

वाच्यतामस्मन्निमन्त्रणं द्वारकायुवराजस्य ।

सात्यकिः—यथाऽऽज्ञा । महाराज, सपत्नीक आयास्यति युवराजः ।

[निष्क्रान्ता दूता अमात्यश्च]

[ततः प्रविशतः शुद्धमती रुक्मिणी च]

भीष्मकः—इत आस्यताम् । श्रीकृष्णाप्रजो बलराम इहायाता । अयं तस्य संदेशः । (पत्रं दर्शयति)

[शुद्धमति-रुक्मिण्यौ तद्वाचयतः ।]

[अधिकारिणः स्वागतसंभारं समाहरन्ति]

शुद्धमतिः—वत्से, मा व्याकुलीभूः ।

रुक्मिणी—अम्ब, समाहिताऽस्म्यधुना ।

भीष्मकः—सपत्नीक आयाति बलरामः ।

Bhishmaka—I am greatly pleased. The Crown-prince of Dwaraka is maganimous and he should sanctify our palace by his visit. I am very eager to receive him. Oh minister, let the Brahmin be released. We shall honour him here along with Balaram. (to *Satyaki*) Oh royal messenger, please convey our message and also invitation to the Crown-prince of Dwaraka.

Satyaki—I shall do Your Majesty's bidding. Oh Lord, the Crown-prince will come with his royal spouse.

(*Exit the messengers and ministers. Then enter Shuddhamati and Rukmini.*)

Bhishmaka—Please sit here. The elder brother of Shrikrishna is coming here soon. Here is his message. (*Shows the letter*).

(*Shuddhamati and Rukmini read the message, while the royal officers make preparations for reception.*)

Shuddhamati—Oh darling, do not be nervous.

Rukmini—Mother, I am quite composed now.

Bhishmaka—Balaram comes here with his wife.

शुद्धमतिः—हन्त, नयनोत्सवो ननु भविता । स्मरामि “ रेवती ” इत्यस्या आख्या ।

भीष्मकः—केन हेतुना रेवती बलरामेण सहायाति प्रासादम् ।

शुद्धमतिः—नूनं रुक्मिणीं द्रष्टुम् । नववधूदर्शने महत्कुतूहलं कुलवधूनाम् ।

भीष्मकः—आम् । परं श्रीकृष्णः स्वयं नायाति । न वाऽऽयासीत् सेनानिवेशे ।

शुद्धमतिः—तेन दृष्टा वत्सा तदा वृक्षवाटिकायाम् ।

[रुक्मिणी लज्जां नाटयति]

भीष्मकः—एवमेतत्—

प्रतिहारः—(प्रविश्य) देव, यादवाः संप्राप्ताः प्रांगणद्वारम् ।

[भीष्मकः सिंहासनादुत्थाय प्रत्युद्गच्छति रेवतीरमणं महतोत्सवेन ।]

हलधरः—महाराज, अभिवादये । (पादयोः पतति) ।

भीष्मकः—सदा समरविजयी भूयाः ।

Shuddhamati—Oh joy ! It will be a feast really to the eyes. I remember her name is Revati.

Bhishmaka—With what object does Revati come to the palace along with Balaram.

Shuddhamati—Certainly to see Rukmini. The ladies in noble families feel great eagerness and curiosity to see the new bride.

Bhishmaka—Right. But Shrikrishna does not come here himself, nor has he come to the camp of the army.

Shuddhamati—He has seen our daughter then in the grove of trees.

(*Rukmini displays bashfulness.*)

Bhishmaka—So it is—

Door-keeper—(*Entering*) Sire, the Yadavas have reached the gate of the court-yard.

(*Bhishmaka rises from the throne and goes forth to receive Revati and Haladhar in great pomp.*)

Haladhar—Your Majesty, I bow to you.

Bhishmaka—Be always victorious on the battle-field.

हलधरः—अम्ब, प्रणतोऽस्मि ।

शुद्धमतिः—आयुष्मान् भव—पुत्रवान् भव ।

[रेवती दृष्णीं नमति । रुक्मिणी तावदाचारं प्रतिपद्यते । रेवती तां परिष्वजते प्रेम्णा । ततः सर्वे यथाक्रममुपविशन्त्यासनेषु । भीष्मकः स्वयं हलधराय महावस्त्रार्पयति शुद्धमतिश्च रेवतौ ।]

हलधरः—महाराज, महान् प्रमोदो मेऽत्रभवतो दर्शनेन स्वागतेन च ।

भीष्मकः—भो द्वारकायुवराज, सुष्ठु शोभसे विनयमाहात्म्येन । स्वयं विजयी भूत्वा भवानायातो मां द्रष्टुमित्यनेनैव यादवानां महानुभावत्वं सिद्धम् । भवद्विक्रमकथाः श्रुतपूर्वाः । अथ पुनः प्रत्यक्षदर्शनलाभः ।

[अमात्यः सुकीर्तिना सह प्रविशति]

[भीष्मक उत्थाय तस्मै वस्त्रार्पयति ।]

हलधरः—भो भूदेव, विमुक्तो भवान् । अस्माभिः सहागम्यतां द्वारकाम् ।

सुकीर्तिः—एवं करोमि द्वारकाधीश ।

Haladhar—Mother, my salutations to you.

Shuddhamati—Live long and have sons.

(Revati bows down silently. Rukmini pays her respects with folded hands to Haladhar and Revati. Revati embraces her affectionately. Then all take their seats in order. Bhishmaka offers rich clothes himself to Haladhar and Shuddhamati to Revati.)

Haladhar—Your Majesty, I am greatly pleased on seeing you and by your royal reception.

Bhishmhaka—Oh Crown-prince of Dwaraka, having won victory on the battle-field you have come here to see me. This itself shows the magnanimity of the Yadavas. I have heard some stories about your valour. But today I have the great fortune to see you personally.

(The minister enters with Brahmin Sukirti. Bhishmaka offers him clothes.)

Haladhar—Oh Brahmin, you are free now. You may come with us to Dwaraka.

Sukirti—I shall do so, Lord of Dwaraka.

भीष्मकः—द्विजवर, क्षम्यतामस्माकमपराधः ।

हलधरः—महाराज, अनुमन्यतामस्मद्द्वारकागमनम् ।

भीष्मकः—बाढम् । निवर्ततां निजराजधानीं विजयश्रीविभूषितो भवान् ।

शुद्धमतिः—का गतिः पुत्रकाणाम् ।

हलधरः—मुक्तग्राया एव सर्वेऽधुना । अम्ब, न कोऽप्यपायो भविष्यति तेषाम् ।

[यादवा निष्क्रान्ताः । रेवती रुक्मिणीं परिष्वजते पुनरपि । उपहारी-
करोति च तस्यै गोवत्समुवर्णप्रतिमाम् ।]

भीष्मकः—अहो गुरुत्वं यादववीरस्य ।

हिमाचलः किं चलितः स्वमूलाद्

ऐरावतः किं त्रिदिवात्प्रयातः ।

महाप्रमाणो महनीयभावः

संकर्षणः कर्षति कृत्स्नलोकम् ॥ २३ ॥

वत्से, किं श्रीकृष्णोऽपि बृहत्कायो बलरामवत् ।

[रुक्मिणी लज्जां नाटयति मातृवक्षसि च मुखमावृणोति ।]

Bhishmaka—Oh great Brahmin, please forgive our offence.

Haladhar—Your Majesty, please permit us to return to Dwaraka now.

Bhishmaka—All right; being adorned with victory you may now go.

Shuddhamati—What is the fate of our children?

Haladhar—Mother, they are now all to be released. They will come to no harm.

(*Yadavas leave the court. Revati again embraces Rukmini and presents her a gold model of a cow and a calf.*)

Bhishmaka—Oh the huge physique of the Yadav !

Verse 23—Did the Himalaya move from its bottom ? Or did the Indra's elephant come down from the heaven ? This Sankarshana (with a big body and a great mind) attracts the whole world.

Oh daughter, is Shrikrishna as huge as Balaram ?

(*Rukmini displays bashfulness and covers her face on the breast of her mother.*)

शुद्धमतिः—स्नेहलता कथयिष्यति ।

स्नेहलता—नहि, नहि । श्रीकृष्णो नितान्तरम्यस्वरूपः । प्रबलोऽपि न बृहत्कायो महातेजा अपि न दर्पान्वितो मानवाकृतिरपि दिव्यदर्शनो विभाति । भर्तृ-
दारिकया यद्वर्णितं तदेवानुवदामि ।

रुक्मिणी—(कृतकक्रोधेन) हला—

भीष्मकः—(सस्मितम्) आम् । ज्ञातम् ।

औदार्यधैर्यविभवाः खलु वृष्णिवीराः

क्षत्रोन्नता अभिजनात्तुणा नयज्ञाः ।

एतादृशैः सुकुलजैरनुषंग इष्टो

विश्वात्मसंमतिमवः सुजनानुमान्यः ॥ २४ ॥

इत्यस्माकं मतम् । युवराजः पुनरेतद्घटनयाऽस्मत्प्रवणीकृतो न वेति
द्रष्टव्यम् ।

शुद्धमतिः—न स वत्साप्रतियोगी भवेदितः परम् ।

Shuddhamati—Snehalata will tell.

Snehalata—No, no; Shrikrishna is extremely handsome and well-formed. Though strong he is not huge; though brilliant he is not boastful; he shines with his beautiful features. I repeat this description as given by the Princess herself !

Rukmini—(*Out of feigned anger*) You friend !

Bhishmaka—(*Smilingly*) Yes; I understand.

Verse 24—The Yadav warriors are really endowed with courage and nobility; they are highborn Kshatriyas with many noble virtues and are expert in modesty and administration. Connection with such distinguished persons is desirable; it will get the blessing of the all-pervading god and the assent of good people.

This is my view. It has to be seen whether the Crown-prince will be favourable towards us or not after these developments.

Shuddhamati—Henceforth he will not oppose our daughter's interest.

- भीष्मकः—तर्हि प्रत्यूहोऽतिक्रान्तः स्यात् प्रतिहतं च दुरितम् ।
 स्नेहलता—रेवतीदेव्या भर्तृदारिकायै प्रदत्तं प्रतिमा सुमनोहरा ।
 भीष्मकः—नितान्त-रमणीया । वत्से, कुत्र निदधासीमाम् ।
 रुक्मिणी—तात, देवतायतने स्थापयामीमां पूजयामि च प्रत्यहम् ।
 भीष्मकः—साधु । यत्तवाभिमतं तदेवोपायनं संग्राहम् ।
 शुद्धमतिः—अयमपि महान् प्रसादः ।
 भीष्मकः—हलधरस्य तुल्यरूपा नूनं रेवती ।
 स्नेहलता—तत्रभवत्या सस्नेहमालिङ्गिता भर्तृदारिका कनीयसी भगिनीति ।

(समाप्तश्चतुर्थः प्रवेशः)

समाप्तो द्वितीयोऽङ्कः

—०—

Bhishmaka—Then the obstacle will have been overcome and the evil will have been averted.

Snehalata—This model given by Princess Revati to our Princess is very beautiful.

Bhishmaka—Extremely beautiful ! Oh daughter, where will you keep this image ?

Rukmini—I shall place it in the god's sacred place and worship it daily.

Bhishmaka—Very good ! You have got a gift of your own liking.

Shuddhamati—This is also a great favour.

Bhishmaka—Revati is really suitable to Haladhar.

Snehalata—She embraced our princess with great affection.

[*End of the Fourth Scene and Second Act.*]

तृतीयोऽङ्कः

[प्रासादमन्दिरे रुक्मी ज्योतिषिकश्च]

रुक्मी—भो दैवज्ञ, किं परीक्षिता भवता रुक्मिणीजन्मपत्रिका ।

ज्योतिषिकः—अथ किम्, युवराज ।

रुक्मी—कीदृशो विवाहयोगोऽस्याः संप्रति ।

ज्योतिषिकः—वल्लवान् प्रहयोगो दरीदृश्यते भर्तृदारिकायाः कुण्डल्याम् ।
नितान्तं साधुशीला पतिव्रता च भविष्यतीयम् ।

रुक्मी—कृष्णशिशुपालयोर्जन्मपत्रिकयोर्मध्ये कतरस्य प्रहयोगो रुक्मिण्या प्रह-
योगेन संवदति ।

ज्योतिषिकः—रुक्मिणी-शिशुपालयोरेकनाडीदोषो दृश्यते । तस्मान्नेष्ट एतयो-
र्विवाहसंबन्धः । श्रीकृष्णजन्मलक्ष्मे चन्द्रो वरीवर्ति राजयोगश्च कुण्डल्याम् । तेन
रुक्मिणीश्रीकृष्णौ तुल्यगुणौ वधूवरौ शास्त्रसिद्धौ ।

ACT-III

The First Scene

[*Rukmi and an astrologer in the palace hall.*]

Rukmi—Oh Astrologer, have you examined the horoscope of Rukmini ?

Astrologer—Yes, Crown-prince.

Rukmi—What is the possibility of her marriage ?

Astrologer—In the horoscope of the Princess the chances are very great for her marriage in the near future. She will become very righteous and devoted to her husband.

Rukmi—Between the horoscopes of Krishna and Shishupal which one tallies favourably with that of Rukmini ?

Astrologer—Between the horoscopes of Rukmini and Shishupal there is a defect about the timings; therefore their marriage is not desirable. In the horoscope of Shrikrishna the moon occupies the birth-place and there are chances of royalty. Thereby Rukmini and Shrikrishna are likely to become bride and bride-groom of equal qualities.

रुक्मी—त्वं राजदैवज्ञः कुलपरंपरानियुक्तः । ततो यद्राजकुलेष्टं तदेवोपपन्न-
मिति कथनीयम् । शिशुपाल एवास्मदभिमतः संबंधी किंचामिषिक्तभूपालः ।
तस्माद् रुक्मिण्या अनुरूपवरः शिशुपाल एवेति त्वया निवेदनीयम् ।

ज्योतिषिकः—क्षम्यतां भो युवराज । ज्योतिषशास्त्रं यद्दर्शयति तदेव श्रावयामि ।
अन्यथावचनं न वदामि । रुक्मिण्याः समानगुणः श्रीकृष्ण एव । न तु शिशुपालः ।
इति नक्षत्रविद्या-निर्णयः ।

रुक्मी—न क्षत्रयोग्या त्वन्नक्षत्रविद्या । गम्यतां यथागतम् ।

ज्योतिषिकः—भवतु । राजकुलकल्याणमेवाकांक्षामः ।

एकतो याति शास्त्रार्थः कामकारस्तु एकतः ।

उभयोर्नैव संमेलः पक्षपातोऽपि पैशुनम् ॥ १ ॥ (निष्क्रान्तः)

रुक्मी—रे द्वारपाल, द्वितीय-दैवज्ञं प्रवेशय ।

द्वारपालः—यथाऽऽज्ञा ।

Rukmi—You are a royal astrologer, appointed hereditarily. Therefore you must tell whatever is desirable to the royal family. Shishupal alone is a desirable relation to us; and again he is a crowned king. Therefore you must declare that Shishupal alone is a suitable husband for Rukmini.

Astrologer—Oh Crown-prince, please forgive me. I shall tell you only what the science of astrology shows. I shall not say anything against it. Shrikrishna alone is most fitted for Rukmini and not Shishupal. This is the decision of the astrological science.

Rukmi—I have nothing to do with your astrology. You may go your own way.

Astrologer—All right. We shall always pray for the welfare of the royal family.

Verse 1—The science leads one way and the wilful act pulls in a different way. They both cannot (always) meet together; and prepossession means perversity. [Exit.]

Rukmi—Oh door-keeper, send in a second astrologer.

Door-keeper—As per your honour's order.

द्वितीयो दैवज्ञः—(प्रविश्य) विजयोऽस्तु युवराजस्य ।

रुक्मी—भो दैवज्ञ, एषा रुक्मिणीजन्मपत्रिका । एषा च शिशुपालस्य मन्मित्र-
राजस्य ।

[दैवज्ञः पत्रिकाग्रहस्थानानि परीक्षते]

रुक्मी—राजकुलयोः संबंधो भवितुमर्हति । इत्येतेन दूरदर्शित्वेन परीक्षणं
करणीयम् ।

द्वितीयो दैवज्ञः—(साकूतम्) भो युवराज, त्रितयं सर्वथा कृतकृत्यं बोधवीतीति
प्रसिद्धम् । पश्य ब्रह्म-विष्णुमहेशा इति देवत्रितयम् । सत्त्वं रजस्तमश्चेति त्रिगुणाः
प्रकृतिसिद्धाः । वातपित्तकफानां त्रितयं मानवदेहेऽपि स्थितम् । कायेन वाचा
मनसा चेति त्रितयेन कोऽपि व्यवहारः साध्यते ।

रुक्मी—वाढम् । कः संबंधोऽत्र त्रितयस्य ।

द्वितीयो दैवज्ञः—भवद्राजकुलं चैद्यराजकुलेन संयोजयितुं राजदैवज्ञोऽपेक्ष्यते ।
तस्माद्यदि मह्यं राजदैवज्ञपदं प्रदीयते भवता तर्हि रुक्मिणीशिशुपालयोर्विवाहः
शास्त्रशुद्धो भवेत् ।

Second Astrologer—(*Entering*) Victory to the crown-prince !

Rukmi—Oh astrologer, this is Rukmini's horoscope and this
one of Shishupal, who is my royal friend.

[*The astrologer examines the planets and their situations in the
horoscopes.*]

Rukmi—You should examine these very prudently so that the
two royal families should be intimately connected.

Second Astrologer—(*Meaningfully*) Oh crown-prince ! Trinity
always becomes successful—as is well-known. Please listen : the
trinity of gods—Brahma, Vishnoo and Mahesh; the famous
trinity of qualities—goodness (*Sattwam*), activism (*Rajas*) and
darkness (*tamas*); the trinity of windiness, bile and cough is
seen even in the human body; every affair is accomplished by
the trinity namely—body, speech and mind.

Rukmi—True, but what has trinity to do with this affair ?

Second Astrologer—In order to bring together your Royal family
and Chaidya royal family a royal astrologer is expected. There-
fore if you confer upon me the position of the royal astrologer,
the marriage of Rukmini and Shishupal will be scientifically
valid.

ना....६

रुक्मी—आम् । इदं प्रदत्तं राजदैवज्ञपदं तुभ्यम् ।

[राजाज्ञापत्रं ददाति]

द्वितीयो दैवज्ञः—(तद्ग्रहीत्वा) साधु, युवराज । महावस्त्रालंकारा अपीष्यन्ते ।

रुक्मी—एते महावस्त्रालंकारास्तुभ्यं समर्पिताः ।

[तथा करोति]

द्वितीयो दैवज्ञः—महान् खलु मे सन्तोषः । राजदैवज्ञे सन्तुष्टे तुष्यन्ति सर्वे
कुण्डलीगतप्रहाः ।

रुक्मी—भो राजदैवज्ञ, कच्चिच्छास्त्रशुद्धो भवेद् रुक्मिणी-शिशुपालयोर्विवाहः ।

द्वितीयो दैवज्ञः—अवश्यम् । अवश्यम् । अवश्यम् । त्रिवारं घोषणा कृता मया ।

शास्त्रशुद्धो रुक्मिणीशिशुपालयोर्विवाहः । शास्त्रशुद्धो रुक्मिणी-शिशुपालयोर्विवाहः ।

शास्त्रशुद्धो रुक्मिणीशिशुपालयोर्विवाहः ।

रुक्मी—महान् खलु मे प्रमोदोऽनया घोषणया ।

Rukmi—All right: here I endow you with the office of the royal astrologer.

[*He gives the royal order accordingly.*]

Second Astrologer—(*Receiving that*) Excellent; Oh crown-prince, rich clothes and ornaments have also to be offered.

Rukmi—Here are rich clothes and ornaments offered to you.
(*Does so.*)

Second Astrologer—I am extremely pleased. When the royal astrologer is propitiated, all the planets in the horoscope are propitiated.

Rukmi—Oh royal astrologer, will the marriage of Rukmini and Shishupal be scientifically valid ?

Second Astrologer—Of course ! of course ! of course ! I declare this three times :—the marriage of Rukmini and Shishupal is scientifically valid. The marriage of Shishupal and Rukmini is scientifically valid. The marriage of Rukmini and Shishupal is scientifically valid.

Rukmi—Great is my delight really by this announcement.

द्वितीयो दैवज्ञः—पश्य, भो युवराज, अन्यदपि सर्वसिद्धिदं त्रितयम्—मत्सन्तोषो नवग्रहसन्तोषो भवत्सन्तोषश्च । सुभगो राजयोगोऽयम् ।

रुक्मी—तथाऽस्तु ।

द्वितीयो दैवज्ञः—यदि कश्चित्प्रत्यूह आपतेत् तर्हि तं निवारयितुं समर्थो भवान् ।

रुक्मी—वाढम् । सर्वथा समर्थोऽहम् ।

द्वितीयो दैवज्ञः—(भुजाबुद्धयम्) विजयतां, विजयतां, विजयतां रुक्मीयुवराजः । यद्यत् त्रिवारमुद्द्युष्यते तत्तत् सिद्धार्थं भविष्यति ।

त्रिविधं विहितं हि चेष्टितं सफलं स्यादिति मानुषं हितम्
त्रितयं बहुशोऽपि विश्रुतं दिवि वा भूमितले सुखप्रदम् ॥ २ ॥

समाप्तः प्रथमः प्रवेशः

—o—

Second Astrologer—Look, oh crown-prince, another trinity is brought about here for our triumph. My satisfaction, the satisfaction of the nine planets and your satisfaction. This is really a royal occasion full of success.

Rukmi—Be it so.

Second Astrologer—If any obstacle arises, you are capable of removing it.

Rukmi—Certainly; I am quite capable.

Second Astrologer—[*Holding up both arms*] May the crown-prince Rukmi be victorious, victorious, victorious ! Whatever is thrice announced becomes successful. Because—

Verse 2—Whatever work is attempted on three fronts leads to success in the hands of man. The trinity is well-known everywhere in the heaven or on the earth as conducing to happiness.

(*End of the First Scene*)

—————

द्वितीयः प्रवेशः

[प्रासादमंदिरे भीष्मकः—शुद्धमतिः—रुक्मी च]

भीष्मकः—वत्स, अपि कुशलं तवाधुना ।

रुक्मी—अथ किम् । केन हेतुना पृच्छ्यते ।

शुद्धमतिः—समरे महती विपत्तिरस्मत्सैन्यस्य । ततो न कोऽप्यपकारस्तवेति भवानी-कृपा ।

रुक्मी—का विपत्तिरस्मत्सैन्यस्य ।

भीष्मकः—यादवस्य मोहनास्त्रेण यूयं सर्वे लुप्तसंज्ञा अभूत ।

रुक्मी—अलीकं तत्सर्वम् । कः कथयति मोहनास्त्रकार्यम् ।

भीष्मकः—समरदूतेन सेनापतिनाऽपि तदावेदितम् ।

रुक्मी—(सदर्पम्) रथमारुह्य समरं प्रयातोऽहम् । मद्दर्शनादेव द्वारकां प्रति पलायिता यादवाः । कुतस्तर्हि मोहनास्त्रम् ।

The Third Scene

[In the royal hall are sitting Bhishmaka, Shuddhamati and Rukmi.]

Bhishmaka—Oh son, are you quite well now ?

Rukmi—By all means; why ?

Shuddhamati—In the battle our army was in a dreadful plight; thereby there is no harm done to you; this itself is the Goddess' grace.

Rukmi—What was the calamity of our army ?

Bhishmaka—By the infatuating missile of the great Yadav you all fell unconscious.

Rukmi—It was all false. Who told you all this about the effect of the infatuating missile ?

Bhishmaka—It was narrated by the war messenger and also by the General.

Rukmi—(Boastfully) Riding my chariot, I drove to the battle-field; and seeing me the Yadavas fled away to Dwaraka. Whence then could the infatuating missile come ?

शुद्धमतिः—रे वत्स, लुप्तसंज्ञे त्वयि यादवनेताऽऽयातोऽत्र निदेशात्तस्य च स ब्राह्मणो मुक्तः कारागारात् ।

रुक्मी—नैतद्विश्वासास्पदम् । ब्राह्मणमुक्तिश्च महानपराधो युष्माकम् । ननु शासकोऽहमखिलराज्यस्य । मदादेशं विना किमिति विमुक्तो ब्राह्मणः ।

भीष्मकः—विसंज्ञस्त्वं रणे पतितः । ततो दूतवाक्यान्मया राज्यव्यवहारः प्रवर्तितः । विजयी यादववीरो मां द्रष्टुमिहागमत् । तं प्रीणयितुं च ब्राह्मणमुच्यम् ।

रुक्मी—अनवश्यकं तत्सर्वम् । मद्भयस्यः शिशुपालो यदाऽऽयास्यति तदा न कस्याप्यन्यस्य साहाय्यमपेक्षणीयम् ।

शिशुपालः शिवाकारो दुर्दान्तः शिववद्रूपे ।

रुक्मिणी तस्य भार्यात्वे प्रभुणाऽस्ति सुनिर्मिता ॥ ३ ॥

दत्त्वा तस्मै विवाहे तां द्विगुणा बंधुता भवेत् ।

भवद्भ्यां संमतिर्देया संदेशं प्रेषयाम्यहम् ॥ ४ ॥

Shuddhamati—Oh son, when you fainted, the Yadav leader came here and upon his desire the Brahmin was released from the prison.

Rukmi—I do not consider that to be true; and the release of the Brahmin is a great offence of yours. I am the real administrator of the whole kingdom. Without my order who released the Brahmin?

Bhishmaka—You fell senseless on the battle-field; then upon the messenger's report I undertook the administration of the kingdom. The victorious Yadav warrior came to see us here; and to please him I released the Brahmin.

Rukmi—All that was unnecessary. When my friend Shishupal comes, there will be no need of anybody else's help—

Verses 3 and 4—Shishupal is like Shankar, very formidable on the battle-field; God has created Rukmini to be his wife. By giving her to him in marriage, our connections will be doubly strong. You give me your consent and I shall send him our message.

शुद्धमतिः—मा मैवम् । श्रीकृष्णे द्वारकायुवराजे नितान्तमनुरक्ता वत्सा । तत्कथं प्रतिकूलं संविधानं रिरचयिषसि ।

रुक्मी—नैतन्मत्संविधानं मातः । जगच्चालकस्यैवेदम् ।

शुद्धमतिः—कथं ज्ञातमिदं त्वया ।

रुक्मी—दैवज्ञेन तज्जन्मपत्रिकायाः स्पष्टीकृतमिदम् ।

भीष्मकः—अहमपि राजज्योतिषिकं पृच्छामि ।

रुक्मी—(सावेगम्) असत्यं कथयामि किम् ।

भीष्मकः—नाहं दोषारोपं कर्तुमिच्छामि त्वयि । पंचगणकानां निर्णयेभ्यो मताधिक्येनेनं प्रस्तावं समापयामः ।

रुक्मी—नाहं सकृन्निर्णीतं विषयं पुनरपि निरूपयितुमिच्छामि ।

भीष्मकः—मम समाधानार्थं त्वन्मातुः परितोषार्थं वत्सायाश्च शंकानिराकरणार्थं कर्तव्यं भविष्यति पुनरालोचनम् ।

Shuddhamati—No, not so. Our daughter is deeply in love with Shrikrishna, the Prince of Dwaraka. Then how do you build up a plot contrary to it ?

Rukmi—Mother, this is not my plot; but it is designed by the Lord of the world himself.

Shuddhamati—How do you know that ?

Rukmi—The astrologer made it clear from her horoscope.

Bhishaka—I shall also consult the royal astrologer.

Rukmi—(*Violently*) Do I tell a lie ?

Bhishmaka—I do not charge you like that. But whoever knows the science of astrology perfectly well, can alone foretell the future correctly. For that let us get the opinions of five astrologers and by their majority decide this question.

Rukmi—I do not wish to examine a question again, which has once been decided.

Bhishmaka—This reviewing must be done for my satisfaction, for your mother's conviction and for the right direction of our daughter's inclination.

रुक्मी—तात, महाराज, न कदापि परिवर्तनीयो मन्त्रिण्यः । भवतु भवतः साऽभिनंदाय वा न वा । अप्रतोऽवलोकनं मद्दिधानम् । न पृष्ठतः प्रयाणम् ।

भीष्मकः—युवराज, जानासि क्षत्रियाणामस्माकं शौर्यपरंपराम् । तदनुगतं परीक्षणमेव कार्यं विवाहयोग्यवरस्य ।

रुक्मी—कथमिव ।

भीष्मकः—श्रीकृष्णशिशुपालयोर्नियुद्धं भवतु । तज्जेता च प्राप्नोतु रुक्मिणीम् ।

रुक्मी—प्राचीनकिरातानां षडतिरियम् । नास्मद्विधानां संस्कृतार्याणाम् ।

भीष्मकः—आस्तां तावद् द्वन्द्वयुद्धप्रश्नः । शिशुपालोऽभिद्रवतु द्वारकाम् । यदि स यादवान् पराजेष्यति तर्हि स प्राप्नोतु रुक्मिणीम् ।

रुक्मी—संमतः समयोऽयम् ।

भीष्मकः—प्रेषय संदेशं शिशुपालस्य । परं त्वया न गन्तव्यं तत्सहायत्वेन । न चास्मत्सेनया ।

रुक्मी—स्वीकरिष्यति स इदं समराद्धानम् । (निष्क्रान्तः)

Rukmi—Father, Your Majesty, my decision is never to be changed. May it be to your pleasure or not. My policy is to look ahead and not to turn backward.

Bhishmaka—Crown-prince, you know the heroic tradition of our Kshatriya families. According to that a suitable bridegroom is to be tested.

Rukmi—How so?

Bhishmaka—Let there be a duel between Shrikrishna and Shishupal; and the victor between the two may get Rukmini (as his bride).

Rukmi—That was a custom of ancient barbarians; and not of civilised Aryans like us.

Bhishmaka—Leave it aside. Let Shishupal attack Dwaraka. If he defeats the Yadavas he may get Rukmini (as his bride).

Rukmi—I agree to this engagement.

Bhishmaka—Send a message to Shishupal (to that effect); but you are not to go to help him, nor should our army go.

Rukmi—He will accept this challenge to a fight. [Exit.]

शुद्धमतिः—अकारणा मानवहत्या भविष्यति तत्र ।

भीष्मकः—नान्या प्रतिपत्तिर्वैषम्यादस्मान्निर्गन्तुम् । दृढप्रत्ययो मे यद् यादव-
सिंहास्ताँश्चैवशृगालान् लील्यैव मथन्ति ।

शुद्धमतिः—महाराज, दोदूयते मन्मनोऽनेन विषमचिन्तनेन ।

भीष्मकः—व्यक्तिमतस्य नावकाशोऽस्मिन् विश्वव्यापकव्यवहारे । वात्सल्यस्यापि
नावसरोऽत्र । बुद्धिपूर्वमसत्याचारो युवराजः । तत्कथितो दैवज्ञनिर्णयो मया
परीक्षणीयः । कः कोऽत्र द्वारदेशे ।

प्रतिहारः—(प्रविश्य) अयमस्मि, महाराज ।

भीष्मकः—लातव्य, ज्योतिषिक आहूयतां सत्वरम् ।

प्रतिहारः—यथाऽऽज्ञा । (निष्क्रान्तः)

भीष्मकः—नूनं कोऽपि दानवोऽवतीर्णोऽस्मत्कुले रुक्मिरूपेण ।

देहधारी तमोरूपः प्रमादाज्ञानसंयुतः ।

मोहान्धतमसैवायं दैत्यः स्वैरं विचेष्टते ॥ ५ ॥

Shuddhamati—Men will be killed there for nothing.

Bhishmaka—There is no other solution to get out of this difficulty. I am quite sure that the Yadav lions will easily crush the Chaidya jackals.

Shuddhamati—Sire, my mind is pained by the thought of this dangerous situation.

Bhishmaka—In this world-wide affair there is no room for individual opinion; nor any scope for filial love. The crown-prince is intentionally acting falsely. I must verify the astrologer's decision. Who is at the door?

Doorkeeper—(*Entering*) I am here Your Majesty.

Bhishmaka—Latavya, let the royal astrologer be called immediately.

Doorkeeper—Your Majesty's order will be carried out. [*Exit*]

Bhishmaka—Really some demon has come down in our family in the form of Rukmi.

Verse 5—This demon is darkness incarnate, endowed with ignorance and wrong-doing; and being infatuated he busies himself wantonly.

सर्वदा प्रमत्तवद् वदत्यसौ व्यवहरति च । यदाऽनेन वृथा दोषारोपः कृतोऽमात्ये
तदा तयोर्द्विन्द्वयुद्धं प्रारब्धं राजसभायामेव । एतादृशं पल्लवप्राहि पाण्डित्यं
चावेगानुवर्तितत्वं च सर्वस्वनाशाय भवेत् ।

शुद्धमतिः—विश्रमार्थं युवराजे संक्रामितो राज्यव्यवहारः समधिकमेव व्यग्रत्व-
मुत्पादयति । इत्यहो दुर्भाग्यम् ।

भीष्मकः—अलं मद्गताशंकया । वत्साविवाहोत्सवपर्यन्तं सर्वं सिसहिषे ।

प्रतिहारः—(प्रविश्य) देव, अयमायातो दैवज्ञः ।

दैवज्ञः—(प्रणम्य) विजयोऽस्तु महाराजस्य ।

भीष्मकः—भद्र, पृष्टः किं भवान् युवराजेन रुक्मिणीजन्मपत्रमुद्दिश्य ।

दैवज्ञः—अथ किं महाराज ।

भीष्मकः—ततः किं भवताऽऽख्यातम् ।

दैवज्ञः—वत्साविवाहयोगो बलवानागामिनि षण्मासे । इति ।

He always talks like a drunkard and also behaves like a demon. When he charged the minister falsely, their duel was about to begin in the royal court itself! This kind of wild talk and violent conduct will surely lead to total ruin.

Shuddhamati—The administration of the kingdom has been transferred to the crown-prince, so that Your Majesty should get rest. But as a matter of fact, it is very unfortunate that it gives you more trouble.

Bhishmaka—Do not be anxious about me. I shall endure all this till the marriage ceremony of our daughter.

Doorkeeper—(*Entering*) Sire, here comes the astrologer.

Astrologer—(*Bowing down*) Victory to Your Majesty !

Bhishmaka—Good man, were you consulted by the crown-prince regarding Rukmini's horoscope?

Astrologer—Yes, my Lord.

Bhishmaka—What did you say then?

Astrologer—There is a great chance in the next six months for the marriage of the princess.

भीष्मकः—भवतु । वरयोजनगतं समालोचितं किमपि ।

दैवज्ञः—आम् । श्रीकृष्णजन्मपत्रमासीन्मद्वस्तगतम् । युवराजेन शिशुपाल-
जन्मपत्रं दर्शितम् । चिरं विचार्य मयाऽऽवेदितं यद् असंगतः शिशुपालसंबन्धः—
श्रीकृष्णसंबन्धस्तु सुखकरो भवेदिति ।

भीष्मकः—ततः किमवोचद् युवराजः ।

दैवज्ञः—संकुद्वेन तेनाहं निर्भर्त्सितो बहिश्च निःसारितः । अनन्तरं द्वितीयः
कोऽपि ज्योतिर्वित्तेनाहूत इति श्रुतं मया । एतावदेव जानामि ।

भीष्मकः—युज्यते । श्रीकृष्णप्रहयोगः कीदृशः ।

दैवज्ञः—बलवान् राजयोगो दृश्यते तज्जन्मपत्रे । भाग्यशाली विक्रमशाली चासौ
महापुरुषः । तद्प्रहयोगः सर्वथाऽनुकूले वत्साप्रहयोगस्य ।

भीष्मकः—साधु । प्रीतोऽस्मि भवद्वचनेन ।

[तस्मै दक्षिणां ददाति]

Bhishmaka—Well; was there any discussion about the selection of a bride-groom?

Astrologer—Yes. I had with me Shrikrishna's horoscope and the crown-prince showed me Shishupal's horoscope. After thinking for a long time I told him that marriage connection with Shishupal was inconsistent; while that with Shrikrishna was sure to be happy.

Bhishmaka—What did the Crown-prince say then?

Astrologer—Being angry he scolded me and drove me out. Afterwards I heard that some other astrologer was called by him. This much I know.

Bhishmaka—Quite right; what kind of combination do Shrikrishna's planets show?

Astrologer—In his horoscope there are powerful royal prospects. He will be a great man, very brave and fortunate. The combination of his planets suits very favourably with that of the Princess.

Bhishmaka—Good; I am satisfied with your findings.

(Gives him some gifts.)

दैवज्ञः—विजयोऽस्तु महाराजस्य । (निष्क्रान्तः)

भीष्मकः—देवि, श्रुतं किं दैवज्ञनिवेदनम् ।

शुद्धमतिः—श्रुतं चावगतं च रुक्मिकपटम् ।

भीष्मकः—अतःपरं सावधानतया वर्तिव्यमस्माभिः । देवदैत्यसंग्रामोऽधुना समारब्ध इति मन्ये ।

वक्त्रीभावो द्रोहो दुराग्रहः पक्षपातमिथ्यात्वम् ।

दैत्यानां दुश्चिह्नं सर्वमिदं क्षयकरं सुनिष्पन्नम् ॥ ६ ॥

तेषां वृथावल्गनं क्लीबलक्षणं ज्ञेयम् । देवानां पुरतस्तेषां वाग्दंवरं विफली-
भविष्यति शस्त्रास्त्रं च भस्मीभविष्यति ।

शुद्धभावजनिता हितान्विता ।

कार्यवृत्तिरनुवर्धतेऽनिशम् ॥

देववैधिकमिदं सुखावहं ।

मानवा अनुसरन्तु सादरम् ॥ ७ ॥

समाप्तो द्वितीयः प्रवेशः

Astrologer—May Your Majesty be victorious ! [*Exit.*]

Bhishmaka—Oh Queen, did you hear the explanation given by the astrologer ?

Shuddhamati—I heard it and understood the fraud of Rukmi.

Bhishmaka—Henceforth we must act very cautiously. I think that the fight between gods and demons has now begun.

Verse 6—Crookedness, hatred, obstinacy for the wrong, partiality and falsehood are the demerits (sins) of the demons, that are sure to lead to ruin.

Their shallow prattle must be considered to be a sign of weakness. Their pompous talk will be useless before the gods and their weapons will be burnt to ashes.

Verse 7—The method of gods' work leads to happiness; because it is based on pure reason and it is connected with welfare and is followed by the good very often. Men will do well to practise that method devotedly.

[*End of the Second Scene*]

—○—

तृतीयः प्रवेशः

[प्रासादोद्याने रुक्मिणी स्नेहलता च]

रुक्मिणी—हला, प्रयातः किं ज्येष्ठदूतश्चेदिराज्यं प्रति ।

स्नेहलता—अद्यैव स निर्गतो नगरात् ।

रुक्मिणी—केन कारणेन विलंबितः स एतावत्कालम् ।

स्नेहलता—ज्योतिषप्रसक्तं ज्येष्ठचित्तम् । एकेन दैवज्ञेन दूतप्रेषणार्थं यो मुहूर्तः कथितः स द्वितीयेन खंडितः । तेन चिरायितं तद्रमनम् ।

रुक्मिणी—किमिति दैवज्ञनिर्णयो द्विविधः सञ्जातः ।

प्रियंवदा—(प्रविश्य) तदहं कथयामि । एकेन निरूपितं यदशुभमुहूर्त एव श्रेयान् विग्रहप्रवर्तनाय । तेनाशंकितो युवराजो द्वितीयं दैवज्ञं पप्रच्छ । तत्प्रतिपन्नः शुभमुहूर्तस्तस्य संमतः ।

रुक्मिणी—(विहस्य) शुभाशुभयोर्द्वन्द्वं प्रथमं तावदत्रैव प्रक्रान्तम् । आश्चर्यम्—

The Third Scene

[In the palace garden Rukmini and Snehalata are sitting.]

Rukmini—Friend, is the brother's messenger gone to the Chedy kingdom ?

Snehalata—Only today he has left this town.

Rukmini—Why did he delay so long ?

Snehalata—The activity of the prince is dependent on astrology. The auspicious hour for the messenger's departure pronounced by one astrologer was condemned by the second and thereby his departure was delayed.

Rukmini—It is not known why the astrologers' calculations were two-fold.

Priyamvada—(Entering) I shall tell you that. One said that a bad day was desirable to start a battle. Being suspicious about it the crown-prince consulted the other astrologer; and he liked the good day named by the latter.

Rukmini—(Smilingly) Here only a duel has started between the good and the bad; very wonderful—

शुभाशुमानां भवतीह युद्धं
सुरासुराणामिव पूर्वकाले ।
मनुष्यमायामयमेव सर्वं
प्रमुस्तु सत्यग्रहणाय शक्तः ॥ ८ ॥

प्रियंवदा—देवता-प्रसादसंपादनाय युवराजेन प्रवर्तितान्यनुष्ठानानि ।

स्नेहलता—कथमिव—

प्रियंवदा—गणेशमंदिरे विप्राः प्रत्यहं सपर्यानिरता दरीदृश्यन्ते । शिवसूर्ययोरपि स्तोत्रपाठाः स्थाने स्थानेऽनुष्ठीयन्ते ।

रुक्मिणी—अस्मत्कुलदेवतां भवानीमुत्सृज्य युवराजो देवतान्तराणि किं भजति ।

स्नेहलता—कुलगतं सर्वमपि तस्य वर्जनीयम् । पितरौ नाम सर्वेषामप्रपूजाहौ । तावनादृत्य स उन्मार्गमनुसरति कामतः साहंकारं च ।

रुक्मिणी—हला, त्वमत्रैवं वदसि । परं तस्य पुस्तो भजसि मौनम् ।

Verse 8—Just as in the ancient times the gods and the demons fought with each other; so also here there is a fight between the auspicious and the inauspicious. All this has been the creation of man's imagination. But the Lord is capable enough to strike the right course.

Priyamvada—The crown-prince has started several religious practices in order to get the favour of deities.

Snehalata—How so ?

Priyamvada—In the Ganesh temple every day Brahmins are seen worshipping the God. In several other places the recitation of prayers to Shiva and the Sun has been started.

Rukmini—Why does the crown-prince worship the gods other than our family Goddess, Bhavani ?

Snehalata—Everything belonging to the family is unacceptable to him. Generally to all people their own parents are respectable; but here he disregards them and follows the wrong path wilfully and egoistically.

Rukmini—Friend, you talk like this here only; but in his presence you keep silent.

स्नेहलता—शीघ्रकोपी स हन्यान्मां खड्गेन तत्क्षणं यदि तद्विरुद्धं किमपि ब्रूयाम् ।

रुक्मिणी—सत्यम् । प्रथमं भयाक्रान्ता जाताऽहमपि । परमधुना तद्विरोधार्थं स्थिरीभूतं मच्चित्तम् । तथाहि—

नोपेक्षणीयमिह वामकमात्तदोषं
विध्वंसकं भवति तत्सकलापकारि ।
शक्तिद्वयं सदसतोः प्रतिभाति विश्वे
आद्या प्रबोधनवता परिणोदनीया ॥ ९ ॥

स्नेहलता—(सस्मितम्) आम् । ज्ञातम्—आद्याशक्तिर्विलसति पश्चिमदिग्भागे द्वारकायाम् । द्वितीया च पूर्वदिशि चेदिराज्ये ।

रुक्मिणी—(अलीककोपेन) साख मा द्राक्षीः सरसालापपेशलत्वम् ।

प्रियंवदा—(सजिज्ञासम्) किंस्वरूपं रहस्यं राज्यद्वयसूचने ।

स्नेहलता—न ज्ञातव्यं तत्त्वयाऽद्यैव ।

Snehalata--He is easily irritable and may kill me with his sword instantly, if I say anything against him.

Rukmini--True. First I was also afraid of him. But now I have made up my mind to oppose him. It has been said--

Verse 9--Nothing that is wrong and false is to be ignored here; because it becomes dangerous to all other people. In this world two powers opposite to each other and in the form of the right and the wrong are at work; of these the first one should be encouraged by every wise person.

Snehalata--(*Smilingly*) Yes; now I know. The first power is shining in the western direction at Dwaraka; while the other is to be seen in the eastern direction in the Chedi kingdom.

Rukmini--(*Showing feigned anger*) Friend, do not show such skill in humorous talk.

Priyamvada--(*Curiously*) What is the secret in the suggestion of the two kingdoms?

Snehalata--You cannot understand it just today.

प्रियंवदा—अन्यदपि युवराजचरितं वर्ततेऽवेक्षणीयम् ।

रुक्मिणी—किं तत् ।

प्रियंवदा—नवग्रहप्रसाधनार्थं स्थाने स्थाने पुरोहिता नियुक्ताः ।

रुक्मिणी—यदि मानवः स्वचरितेनापि स्वनाशाय प्रवर्तते, तर्हि किं कुर्वन्तु नवग्रहा लक्षावधियोजनस्थाः । एतादृशेन ज्योतिषाश्रयेण पराधीना निष्क्रियाश्च बोभूयन्ते मनुष्या इति मे मतिः । तथाहि ।

दैत्या भग्नाः प्रबलरिपवो विष्णुनाऽऽत्मप्रभावाद्

विघ्नोद्धूतं भजनमनसां शंकरेणापि साध्यम् ।

लंकाधीशं दशरथसुतोऽघातयद्बाहुवीर्यात्

साफल्यार्थो भवति पुरुषः स्वीयसत्त्वान्न दैवात् ॥ १० ॥

अन्यच्च । मूढविश्वासं जनयति ज्योतिषासक्तिः । येन स नरश्चिन्तयति “यद्येतेऽनुकूलग्रहाः सकलमिष्टं सम्पादयिष्यन्ति, तर्हि किं वृथाऽऽयासेन” इति । अथ शिथिलप्रयत्नः स सत्वरं सीदति । तस्माद्वयत्नपरमेश्वरेण पुरुषेण भाव्यम् ।

Priyamvada—Another activity of the crown-prince deserves to be noted.

Rukmini—What is it ?

Priyamvada—Brahmins have been appointed at different places to propitiate the nine planets.

Rukmini—If men get prepared for their ruin by their own acts, what should the nine planets do, that are at distances of lakhs of miles ? By this dependence on astrology men become inactive and incapable according to my view.

Verse 10—God Vishnoo destroyed the demons, though they were powerful enemies, by his own prowess. God Shanker wards off the dangers of his devotees by himself. Ramachandra, the son of Dasharath, killed the Lord of Lanka (Ravan) by the power of his own arms. Thus man gets success in his undertaking by his own vigour and valour; and not through mere luck.

Moreover, a dependence on astrology produces superstition, by which man says to himself—“If the favourable planets can bring about all that I desire, why should I unnecessarily labour?” Thus he becomes slack in his efforts and then fails in the end. Therefore man should look upon his own effort as god.

स्नेहलता—स्निग्धजनविरोधोऽपि युवराजस्य दुःखाय भवेत् ।

रुक्मिणी—निःसंशयम् । दूरस्थजनाः समदुःखसुखा न भवन्ति प्रायशः सत्वरम् ।
तेन स इतोऽपि भ्रष्टस्ततोऽपि नष्ट इव जायते । तथाहि—

द्वितानामाप्तानां कुलजकुशलं योऽवधुनुते
समालिङ्ग्यागम्यानसदुपचयाय प्रयतते ।
विवेकाद्विभ्रष्टो ध्रुवमिह परित्यज्य सुखदं
समायातः सोऽयं विनशनपदं मोहमुषितः ॥ ११ ॥

स्नेहलता—अचिरेण दारुणसंप्रामो भविष्यति द्वारकापरिसरे । तेन च
संदेहदोलायितं मच्चित्तम् ।

रुक्मिणी—माऽऽशङ्क्य । सत्याधिष्ठितं संविधानं सिद्धार्थं संपत्स्यते । किंच
हलधरगरुत्मतः पुरतस्ते चेदिचटकाः क्षणेनैव भविष्यन्त्युत्क्षिप्ताः ।

स्नेहलता—(साकृत्तम्) परं तज्ज्येष्ठस्य साहाय्यं कः करिष्यति ।

Snehalata—The opposition of affectionate people will result in sufferings for the crown-prince.

Rukmini—Undoubtedly ! The distant people cannot readily partake in his pleasure or pain. Thereby he is detached both from his near relatives and from his distant friends. Because—

Verse 11—Whoever throws off the family affection of his own relatives and tries to embrace the distant friends for the sake of prosperity, finds himself ruined by having abandoned the happy steadfastness, by having deviated from right thinking and by being cheated through infatuation.

Snehalata—Very soon there will be a bloody battle in the precincts of Dwaraka. Thereby my mind has become unsteady and anxious.

Rukmini—Do not be uneasy ! The work founded on truth will surely be successful. Moreover, before the eagle in the form Haladhar the sparrows in the form of the Chaidyas will soon be blown into bits.

Snehalata—(Significantly) But who will help that elder brother?

रुक्मिणी—(सलज्जम्) न तत्र साहाय्यापेक्षा । केवलं पृष्ठदेशोपस्थानं पर्याप्तम् ।
स्नेहलता—(सस्मितम्) तदपि कः कर्ता ।

रुक्मिणी—हला, अलं स्नेहनिर्बन्धेन । यः कोऽपि जानाति, पश्यति, शृणोति च
स एव सर्वसाक्षी स्थास्यत्यग्रजसमीपे । किं न जानीषे—

घनानां नीलत्वं सुकृतमथ मूर्ते सुमनसां
प्रकाशश्चण्डांशोस्तिमिरहनने ख्यातविभवः ।
महावातोद्रेको मलदलनकार्येऽतिनिपुणः
प्रभावः सर्वेषां हलधरसहायो नरहरिः ॥ १२ ॥

प्रियंवदा—क एष पुरुषसिंहः । न ज्ञातपूर्वो मया ।

स्नेहलता—अचिरादेव ज्ञास्यसि पश्यसि चैनम् ।

प्रियंवदा—सुनिभृतं विरचित एष युद्धव्यूहो युवराजेन । परं कथं स सर्वेषां
श्रुतिपथमागतः ।

Rukmini—(*Bashfully*) There is no need of any help ! only standing at the back will be enough.

Snehalata—(*Smilingly*) That too who will do ?

Rukmini—Friend, enough of this affectionate insistence. Whoever sees, hears and knows, that all-pervading spirit will stand near the elder brother. Do you not know?—

Verse 12—The blue colour of the clouds, that is the merit incarnate of the good; the light of the sun, that is well-known for its power to dispel darkness; and the force of the stormy wind, that is expert in removing all dirt; the combined effect of all these in the form of the lion-hearted man (Narahari) will be ready to assist Haladhar.

Priyamvada—Who is this lion-hearted man ? I have not heard of him before.

Snehalata—You will know him and see him very soon.

Priyamvada—This plan of battle was formed very secretly by the crown-prince; how has it become known to all ?

ना . . ७

स्नेहलता—स स्वयं जल्पति सुस्पष्टं “यदचिरादेव शिशुपालो द्वारकाराज्यं भस्मसात्करिष्यति ।” इति । लोकवार्तावत्स्वभावत एव ज्ञातं तज्जनपदैः ।

(समाप्तस्तृतीयः प्रवेशः)

चतुर्थः प्रवेशः

[वृक्षवाटिकायां द्वौ पथिकौ संमिलतः ।]

प्रथम-पथिकः—भद्र, कुत आगमनम् । कुत्र च गम्यतेऽधुना ।

द्वितीय-पथिकः—हस्तिनापुरस्थोऽहं प्रस्थितो द्वारकानगरीम् ।

प्रथम-पथिकः—महान् प्रत्यूहो मार्गे जीवितसंशयोऽपि ।

द्वितीय-पथिकः—किंस्वरूपः ।

प्रथम-पथिकः—दारुणयुद्धमारब्धम् ।

द्वितीय-पथिकः—कौ प्रतिपक्षौ ।

Snehalata—He goes on prattling openly that soon Shishupal will burn down the kingdom of Dwaraka. Naturally it has become known to all people as a rumour.

(*End of the Third Scene*)

The Fourth Scene

(*In a grove of trees two travellers meet.*)

First traveller—Good man, whence have you come and where do you go now?

Second traveller—I come from Hastinapur and I am going to the city of Dwaraka.

First traveller—There is a great obstacle on the way.

Second traveller—Of what nature?

First traveller—A bloody battle has begun.

Second traveller—Who are the opposing parties?

प्रथम-पथिकः—शिशुपालः ससैन्योऽभ्यपतद्द्वारकाम् । ततो यादवाश्चतुरंग-
बल्युता युध्यन्ते तेन सार्धम् ।

द्वितीय-पथिकः—के नेतारो यादवानाम् ।

प्रथम-पथिकः—हलधर-श्रीकृष्ण-सात्यकयः ।

द्वितीय-पथिकः—अथ के बलवत्तरा दृश्यन्ते—शिशुपालानुयायिनो वा यादव-
योद्धारो वा ।

प्रथम-पथिकः—यादवैर्हतप्रायं शिशुपालसैन्यम् । यथा मदमत्तहस्ती तडागे
विहरति नाशयति च कमलानि लीलया, तथैव हलधरः सहस्रशश्चेदिसैनिका-
न्निहन्ति । सात्यकिरपि विक्रान्तवीरः । तत्पुरतः स्थातुं न समर्थाश्चेदिशङ्गधराः ।

द्वितीय-पथिकः—परं शिशुपालः पुनर्महासाहसिक इति श्रूयते ।

प्रथम-पथिकः—अवितथम् । परं दुराचाराबल्लभं तद्वैर्यम् । तेन महानुभाव-
यादवानामग्रे स निष्प्रभोऽभूत् ।

द्वितीय-पथिकः—आम् । धर्मगुरवः कीर्तयन्ति सदाचारमाहात्म्यम् ।

First traveller—Shishupal at the head of an army has attacked Dwaraka. And the Yadavas with their four-fold army are fighting with him.

Second traveller—Who are the leaders of the Yadavas ?

First traveller—Haladhar, Shrikrishna and Satyaki.

Second traveller—Which side appears to be stronger—the followers of Shishupal or the Yadav warriors ?

First traveller—The Yadavas have practically destroyed Shishupal's army. Just as an elephant in rut revels in a lake and easily destroys lotuses; similarly Haladhar has killed thousands of Chedy fighters. Even Satyaki is a great fighter; the Chedy charioteers cannot stand before him.

Second traveller—But it is heard that Shishupal is a great adventurer.

First traveller—So he is; but his valour has been clouded by bad character. Therefore he becomes powerless before the righteous Yadavas.

Second traveller—Yes; the religious leaders describe the good effects of good conduct.

सदाचारो महाद्रव्यं सदाचारो महातपः ।
सदाचारो महातेजः सदाचारो महायशः ॥ १३ ॥

सर्वथा सुखदः सदाचारः ।

प्रथम-पथिकः—भाव, उपात्तविद्यवत् भाषते भवान् । तत्सदाचारमधिकृत्य व्याख्यानं किञ्चित् क्रियताम् ।

द्वितीय-पथिकः—नाहं व्युत्पन्नोऽस्मि तादृशः । परं महात्मसंसर्गाद् यत्किमप्य-श्रौषं तच्छ्रावयामि ।

प्रथम-पथिकः—अत्र वृक्षतले कञ्चित्कालं विश्राम्यताम् ।

द्वितीय-पथिकः—तथा । अपरिचितयोः परस्परं प्रति कुशलानुयोगः स्निग्ध-संवादश्च सदाचारमेव सूचयतः । यतः किलात्मभावः सर्वगामी विद्यतेऽद्वितीयः । तदनुरोधेनैव सर्वे मानवाः परस्परचित्ताशयमधिगन्तुं समर्था भवन्ति ।

प्रथम-पथिकः—तद्वद् योगिनः सर्वज्ञत्वमपि संपादयन्ति ।

Verse 13—Good conduct is a great wealth; good conduct is a great penance; good conduct is a great brilliance; and good conduct is itself a great success.

Good conduct always leads to happiness.

First traveller—Oh wise man, you speak like a scholar. Therefore please tell me something more about righteousness.

Second traveller—Brother, I am not learned like that; but I shall tell you what little I have heard through contact with the great.

First traveller—Here at the root of the tree we shall rest for some time.

Second traveller—Be it so. We are unknown to each other; still our enquiries about each other's well-being and affectionate conversation suggest our own good conduct. The existence of the soul is to be experienced in its identical nature everywhere. And thereby all people are able to understand each other's mental attitude.

First traveller—Like that Yogis attain to world-wide knowledge also.

द्वितीय-पथिकः—बाढम् । सर्वत्रैव केन्द्रस्थानानि प्रज्ञानस्य । सद्बस्तुनः स्फुरणं स्थाने स्थाने बोधवीति । तेन च ज्ञातृत्वं मानवस्य ।

सद्बस्तुनः समभवाद्विलसत्यभीक्ष्णं
चैतन्यमात्मकणिकं सुखरूपभावम् ।
तस्मात्सदाचरणमुल्लसति स्वकान्त्या
सूर्यो यथा घनपुटात्स्फुरति प्रसङ्गम् ॥ १४ ॥

प्रथम-पथिकः—कच्चित्तेनैव निर्भयाः सदाचारिणो विचरन्ति ।

द्वितीय-पथिकः—अथ किम् । सर्वगतसद्बस्तुनः स्वात्मभावस्य चैकरूपमनुभवन्तस्तेऽकुतोभयाः । यतो द्वैताभावस्ततो भयाभावः ।

प्रथम-पथिकः—व्यवहारे तथा च समरे सदाचारप्रभावो दरीदर्शितो रामचन्द्रेण पुरा । तेन च दुर्दान्तोऽपि राक्षसाधिपो निपपात तद्वाणैर्विद्धः ।

Second traveller—Certainly ! The centres of the all-pervading soul are to be seen everywhere; and the manifestation of the great spirit is to be experienced at all places; and as a result of that the quality of all-knowing is a logical conclusion.

Verse 14—Because the all-pervading spirit covers up all space, the life principle which is self-luminous shows itself in the form of happiness. Therefore good conduct stands out by its own brightness; just as the sun shines forth forcibly through a sheet of clouds.

First traveller—Do the good people become free from fear for that reason ?

Second traveller—Of course; they become fearless as they experience their own union with the all-pervading soul and universal life-principle. As there is absence of duality, so there is absence of timidity (fear).

First traveller—In ancient times Ramchandra showed his prowess of righteousness in practical life as also on the battle-field. Thereby the sinful, dreadful King of demons fell a victim to his arrows.

द्वितीयः पथिकः—तद्वद्वैत्यानिजघ्नुर्देवाः ।

[नेपथ्ये—“ रे कृष्णराज, मा जहि शिशुपालम् । प्रतिसंहर करवालम्—”
इति हलधर-घोषणं श्रूयते ।]

उभौ पथिकौ—(सत्रासम्) अहह, इत एवायान्ति योद्धारः । तत्साधयावः सुहृदम् ।

[ततः प्रविशति शरपाशबद्धं शिशुपालं हन्तुमुद्यतः श्रीकृष्णः ।]

श्रीकृष्णः—(सक्रोधम्) अरेरे नराधम, कुत्र प्रनष्टं ते शौर्यं विकत्यनं च ।

हलधरः—(सहसा प्रविश्य) वत्सराज, मर्षय, मर्षय । प्रतिसंहर करवालम् ।

श्रीकृष्णः—आर्य, अतीव दुराचारी निन्दकश्चायं मानवजातिकलंकः ।

हलधरः—सत्यमेतत् । परं त्वयाऽस्य मातुः समक्षं यत्प्रतिज्ञातं तद्वचनं प्रति-
पालनीयम् ।

श्रीकृष्णः—आम् । तदनुसारेण नायं हन्तव्योऽद्यैव । (शिशुपालं प्रति) रे
नरपशो, मुक्तोऽसि ।

हलधरः—रे शिशुपाल, केन कारणेनायातोऽसि युद्धार्थम् ।

Second traveller—In the same way the gods killed the demons.

[Behind the curtain, “ Oh Krishnaraj, do not kill Shishupal; take back your sword; ” this shout of Haladhar is heard.]

Both travellers—(Being confused) Alas ! the fighters are coming just here. Then we shall go away. [Exit]

[Then enters Shrikrishna ready to kill Shishupal tied up by arrows.]

Shrikrishna—(Angrily) You wretched man, where is your bravery gone and your boasting ?

Haladhar—(Suddenly entering) Dear brother, forgive, forgive. Take back your sword.

Shrikrishna—Brother, this wicked man is a terrible censurer and bane of the human race.

Haladhar—True; but you have given a promise to his mother; which has to be kept.

Shrikrishna—(Recollecting) Yes; according to that he cannot be killed just today. (To Shishupal) You brute, you are free.

Haladhar—Oh Shishupal, why did you come here to fight with us ?

शिशुपालः—(सदन्यम्) रुक्मिप्रचोदनात् ।

हलधरः—आः, ज्ञातम् । परं “पतंगदीपशिखान्यायेन निजनाश एवात्र भविता”
इति न चिन्तितं त्वया । भवतु । जीवतैव मातृपादाश्रयो भज्यतां निरुद्वेगम् ।
(निष्क्रान्तः शिशुपालः)

(श्रीकृष्णं प्रति) अयि वत्सराज, प्रकृतिस्थोऽक्षतशरीरोऽसि किम् ।

श्रीकृष्णः—सर्वथा स्वस्थोऽस्मि, आर्य । भवत्पीतिच्छत्रे कोऽपायसंभवो मे ।

हलधरः—साधु । अयि कृष्णराज, रुक्मी तावन्निविष्टः शिशुपालपक्षे । परं
विदर्भभूपो वरीवर्त्यस्मदनुग्रहपरः । हन्त भोः, शब्दविषयमतिशेते महाराजमहिमा
सम्राज्ञीसौजन्यं च । तथाहि

माहात्म्यं माधवस्यामितशमसुखदं मोहनं मानवानां
भीष्माख्ये भूपमुख्ये विलसति सुतरां सत्त्वसंशुद्धसारे ।
वैमत्यं यच्च लक्ष्म्या उदितशशिनिभं शोभते क्षीरसिन्धौ
साध्वीत्वं शुद्धमत्यास्तदतिशयफलं राजते सौधमध्ये ॥ १५ ॥

किं मन्यते त्वया ।

Shishupal—(*Meekly*) At the instigation of Rukmi.

Haladhar—Ah, now I know. But you did not consider that you were sure to be ruined like butter-flies on the lamp flame. Well; take resort to your mother's feet without any fear and with life-principle in tact.

(*Exit Shishupal.*)

Haladhar—Oh brother, are you quite well, without any wound on the body?

Shrikrishna—Oh greatness, I am quite sound. What possibility is there of any harm to me under the protection of your affection !

Haladhar—Good; Oh Krishnaraj, Rukmi is persistently siding with Shishupal, but the King of the Vidharbhas is favourable to us. Oh joy ! The Majesty of the King and the goodness of the Queen excel all verbal description ! Just listen—

Verse 13—Whatever greatness is to be seen in God Vishnoo, which is happily self-controlled and which is enchanting to man-kind, can be seen glittering in the King of Kings called

श्रीकृष्णः—(सारल्येन) नैतौ दृष्टपूर्वो मया ।

हलधरः—एवम् । रुक्मिणीमेव दृष्टवान् नदीतीरे त्वम् । रेवतीसहायोऽहं
तद्यासादं गतवान् । तत्र च राजोचितं स्वागतं स्वीकृतवान् । राजकन्या
रुक्मिणी लावण्यवती विनयवती च प्रासादस्य वैजयन्तीव विभोति । तद्दर्शनेन
भृशं हृष्टा रेवती ।

[ततः प्रविशतः कुब्जको रेवती च]

रेवती—(सानन्दम्) दिष्टया वर्धते देवरानुगतो विजयसंपन्न आर्यपुत्रः ।

कुब्जकः—(सहर्षम्) सर्वदा विजयोऽस्तु युवराजयोः ।

हलधरः—(विनोदार्थम्) किं रे गेहेनर्दिन्, वनितासंश्रयेणागतोऽसि ।

कुब्जकः—किं कुर्याम् । वैदर्भीदर्शनात्प्रभृति कुण्डिनपुरप्रयागे बलवत्युत्कण्ठाऽऽ-
र्यायाः । तन्निरोधनमेव मत्कार्यं संप्रति ।

Bhishmaka, who is the very essence of greatness and goodness. And whatever purity is seen in Goddess Laxmi in the milk-ocean, surpassing the light of the rising moon, is to be noticed in Queen Shuddhamati who is the glory of the palace and righteousness incarnate.

What do you think?

Shrikrishna—(Plainly) I have not seen them.

Haladhar—Yes, really; you saw only Rukmini on the bank of the river. Along with Revati I went to their palace and received a royal greeting there. Princess Rukmini is very beautiful and modest and shines like a banner of the palace. Revati was greatly pleased to see her.

(Then enter Revati and Kubjaka.)

Revati—(Joyfully) Fortunately you have got victory with the help of the brother-in-law.

Kubjaka—(With great delight) May the two Princes be always victorious !

Haladhar—(Humorously) You coward, do you come under the protection of ladies ?

Kubjaka—What should I do ! After having seen princess Vaidarbhi the great lady (Revati) is extremely eager to go to Kundinapur; and my duty has now become to hold her back.

रेवती—अलमतिशयोक्त्या । यत्सत्यं ब्राह्मणमुखाद् रुक्मिणीवर्णनं श्रोतुमिच्छामि ।

हलधरः—त्वया प्रत्यक्षीकृता सा राजकन्या । किं परोक्षवर्णनैस्तर्हि ।

रेवती—तस्या भाषण-क्रीडन-गमनं कीदृशं तदुद्दिश्य मज्जिज्ञासा ।

हलधरः—(सस्मितम्) तेन हि वत्सराजं किं न पृच्छसि ।

रेवती—(साकूतम्) मन्त्रमुग्धः संजातो देवरः । ततश्च वाग्बन्धोऽपि साधितस्तस्य । न किमपि स वक्तुमुत्सहते ।

हलधरः—सुभद्रासदृशी सा वत्सा प्रतिभाति मे ।

रेवती—ममापि सुमहद् हृदयाकर्षणं तद्गतम् । कोमलांगी कनीयसी मद्याता भवितुमर्हति सा नृपसुता ।

कुब्जकः—रुक्मिण्या गोभक्तिरेव बलवत्प्रलोभनं वयस्यराजस्य । न किमप्यन्यत् ।
(साकूतं पश्यति श्रीकृष्णमुखम्)

रेवती—किं किमुक्तं तया तद्वृक्षवाटिकायाम् ।

Revati—Enough of exaggeration ! Really speaking I wish to hear Rukmini's description from the Brahmin's mouth.

Haladhar—You have seen the Princess personally; what is the necessity of descriptions by others then ?

Revati—I have a curiosity to hear some details about her speech, sport and gait.

Haladhar—(*Smilingly*) Then why do you not ask my younger brother ?

Revati—(*Meaningfully*) The brother-in-law has been completely enchanted; and thereby he has also become dumbfounded. He does not tell me anything.

Haladhar—She looks exactly like our Subhadra (youngest sister.)

Revati—She has attracted my mind greatly. That tender-bodied Princess deserves to be my younger sister-in-law.

Kubjaka—Rukmini's devotion to cows is the only great attraction to my royal friend; nothing else !

Revati—What did she say in that grove of trees ?

कुब्जकः—यदा मम नर्मालापानाकर्ण्य तद्वास्या विनोदशब्दा उच्चारितास्तदा “हला” इत्युद्गारेण तर्जिता सा रुक्मिण्या । न किमप्यन्यद्भाषणं श्रुतमावाभ्याम् । रेवती—तस्या गानं नायातं किं युष्मच्छ्रुतिपथम् ।

कुब्जकः—नहि, नहि । यथा वयस्यराजस्तां दृष्ट्वा मन्त्रमुग्धो बभूव तथैव सा रुक्मिणीं वीक्ष्य वागरुद्धा संजज्ञे । कुतस्ताहिं भाषणं वा गानं वा । (सस्मितम्) न जाने यदि कल्पनातरंगप्लवमानसे किमप्यन्यदस्य श्रुतिगोचरं संजातम् ।

श्रीकृष्णः—बाढम् । सर्वमपि मे श्रुतिगोचरं नेत्रगोचरं च । सर्वज्ञस्त्वमपि ब्रह्ममूर्तिः ।

रेवती—अलं ब्राह्मणनिवारणेन । अवगतं मया सकलं वृत्तान्तरहस्यम् । मन्ये कुण्डिनपुरमार्यपुत्रेण सह पुनरपि यास्यामि रुक्मिणीं चानेष्यामि द्वारकाम् ।

हलधरः—देवि, कालः कश्चित्प्रतीक्ष्यतामुत्साहश्च मुदूर्तं संयम्यताम् । यथासमयं सानुकुलं साधायिष्यति सर्वसाक्षी । यदा मया पितृभ्यां कथितं—

Kubjaka—When her maid spoke some humorous words after having heard my joke, she was scolded by Rukmini by uttering only one word “ Friend ! ” No other words of her were heard by us there.

Revati—Did you not hear her singing ?

Kubjaka—No, no. Just as our Prince became enchanted at her sight, so also that Rukmini stood motionless and speechless on seeing him. (*Smilingly*) However, I do not know if our Prince hears anything else from her lips through his power of imagination.

Shrikrishna—Certainly ! I can see everything and hear everything ! And you, Brahmin, are also all-knowing !

Revati—Do not rebuke the Brahmin. I have understood the significance of the whole affair. I think I should go to Kundinapur along with my husband and bring Princess Rukmini to Dwaraka.

Haladhar—Dear wife, please wait for a while and control your enthusiasm for some time. The all-pervading God will bring about everything favourable in good time. When I told this to the parents—

रेवती—(सोत्साहम्) मया प्रथमं निवेदितं रहस्यमिदं पितृभ्याम् ।

हलधरः—भवतु नाम । त्वया प्रथमपदवी संप्राप्ता । वर्ण्यतां तर्हि पितृप्रतिक्रिया ।

रेवती—एतद्रहस्यश्रवणेन सन्तोषोत्कर्षः संजातस्तयोः । नववधूदर्शनाय च तयोरुत्कटोत्कण्ठा । विदर्भमहाराजस्य सम्राज्याश्चाभिधाने सम्यगवगते तयोः ।

हलधरः—अपि समाप्तं त्वन्निवेदनं देवि । अग्रतः ग्राह्यापयाम्यहम् । वत्सराज-
विवाहगतो दृष्टान्तो मात्राऽऽलक्षितो निशायाम् । पितृदेवेनाप्युक्तम् “ यदि
वध्वास्तत्पित्रोश्च संमतोऽस्मत्संबन्धस्तर्हि राजसन्देशं प्रेषयामो महाराजं प्रति ” ।
इति । निसर्गनियमेनैव श्रीकृष्णरुक्मिणीसंबन्धः संपत्स्यतेऽचिरेणेति तर्कयामि ।
तथाहि—

वसंत उपसर्पति स्वसमये न शब्दापितः

पयोधरततिः समुद्भवति खे यथाकालतः ।

हिमागम इहापतेत्प्रसभमायतो भूरिदो

विवाहनियमोऽपि संभवति भाग्यतो मंगलः ॥ १६ ॥

चतुर्थः प्रवेशः समाप्तः

—०—

Revati—(Spiritedly) I told this affair to the parents first.

Haladhar—All right ! You won the first place in the race !
Then tell us what the parents said.

Revati—They were greatly pleased; and they showed great
eagerness to see the new bride. They remembered the names
of the King and the Queen of the Vidarbhas.

Haladhar—Have you finished your narration ? I shall tell you
something more : Our mother saw in a dream that night a
scene about the marriage of the young Prince. The father
also said—“ If the Princess and her parents are agreeable to
our connection, we can send a royal message to King
Bhishmaka.” I think that as a course of nature the marriage
of Shrikrishna and Rukmini will take place very soon. Because—

Verse 14—The spring comes slowly in good time, even
though it is not invited; the collection of clouds rises in the
sky in the proper season; the advent of winter also accurs
suddenly with its plentifulness; similarly the marriage con-
summation also comes off soon fortunately in all glory.

[End of the Fourth Scene]

पञ्चमः प्रवेशः

[प्रासादमन्दिरे श्रीकृष्णः परिक्राम्यति चिन्तामग्नः]

श्रीकृष्णः—कुब्जकप्रश्नान्न गणयामि । ज्येष्ठस्य प्रासंगिकनिर्देशान् परिहरामि
 कथमपि । भातृजायाव्यक्तानुयोगानपि चातुर्येणोत्क्षिपामीतस्ततः । परं यदा मात्रा
 रुक्मिणीमुद्दिश्य पृष्ठोऽहं तदा सूचकनिवेदनमावश्यकमासीत् । संक्षेपेण मयाऽ-
 मिहितम्—

किं कथ्यते कान्तिरुदात्तमूर्तेः
 शक्तोऽस्मि नैवाभिनिरूपणेऽस्याः ।
 लावण्यमीदृङ् न कदापि दृष्टं
 शब्दातिगं कल्पनयाऽप्यगम्यम् ॥ १७ ॥

[ततः प्रविशतः कुब्जकः सुकीर्तिश्च]

उभौ—(भुजाबुद्धयम्) विजयोऽस्तु वासुदेवस्य ।

श्रीकृष्णः—स्वागतं भूदेवाभ्याम् । इत आस्यताम् ।

[उभाबुपविशतः]

The Fifth Scene

[*Shrikrishna, engaged in thought, moves about in his own palace hall.*]

Shrikrishna—I do not care for Kubjaka's questions. I also avoid somehow the occasional references made by the elder brother. The enquiries flashed by the sister-in-law are skilfully diverted by me here and there. But when my mother asked me pointedly about Rukmini, I had to tell her something suggestive; and I told this to her briefly :

Verse 15—How can the complexion of that noble figure be described ! I am not able to set forth her lustre. I have never seen that kind of beauty before, which is beyond the range of words and even of imagination.

(*Then enter Kubjaka and Sukirti.*)

Both—(*Holding up arms*) Victory to Lord Krishna !

Shrikrishna—Welcome to both Brahmins. These seats may be taken. (*They both sit.*)

कुब्जकः—कुण्डिनपुरादागतः सुकीर्तिः सुवार्त्तां विज्ञापयति । तदर्थं मिष्टमोदकाः केनकोपायनान्यपि प्रतीक्ष्यन्ते ।

श्रीकृष्णः—आम् । सर्वमपि प्राप्तव्यं सुवार्त्तानिवेदकेन । न पुनस्त्वया जल्पकेन ।

कुब्जकः—(सविगम्) केन कारणेन निःसारितोऽहम् । शुभोदन्तकथकस्ता-
वन्मयाऽऽकर्षितोऽत्र । यथा स्वादुखाद्योपलब्ध्यै भाजनावश्यकता तथैव ममास्ति
संविधानेऽस्मिन् ।

सुकीर्तिः—आस्तां तावत् । भोजनव्यंजनवत् त्वल्ययोजनं निर्जनमन्त्रणे ।

श्रीकृष्णः—दिष्टया मुखबन्धः साधितो ब्रह्मपुत्रस्य ।

सुकीर्तिः—श्रयतामधुना वैदर्भीवार्त्ता ।

श्रीकृष्णः—अवहितोऽस्मि ।

सुकीर्तिः—राजसभायां सप्रश्रयं सत्कृतोऽहं तत्रभवता भीष्मकभूपेन । तत्समीप
एवासनस्थाऽऽसीद् राजकन्या रुक्मिणी । अत्रभवद्वर्णनं मयोक्तं यथामति । ततो
युवराजरुक्मिणा तारस्वरेणोद्घोषितम् । यद् राज्याभिषिक्तः शिशुपाल एवानुरूप-

Kubjaka—Sukirti has returned from Kundinapur and he is going to tell us good news. For the same, ample sweets and golden gifts are expected.

Shrikrishna—Yes, everything will be received by the narrator of good news; but not by you, talkative fellow.

Kubjaka—(*Spiritedly*) Why am I set aside ? I have brought here the narrator of good news. Just as pots are required to bring sweet things, so also my presence is needed in this affair.

Sukirti—Let it be so; your need is felt like condiment in a meal and in secret planning.

Shrikrishna—Fortunately the gluttonous Brahmin has been silenced.

Sukirti—Now the report about Vaidarbhi may be heard.

Shrikrishna—I am attentive.

Sukirti—In the royal court I was honourably received by that great King Bhishmaka. Just near him was the seat of Princess Rukmini. I described your features as best as I could. Then crown-prince Rukmi shouted loudly—"The crowned king, Shishupal, alone is a suitable husband for Rukmini; and not

धरो रुक्मिण्याः । न तु कृष्णः । अत्रान्तरे लुप्तसंज्ञां निपतितां राजकन्यां रुक्मिणीं दृष्ट्वा संभ्रान्ताः सर्वे बभूवुः । ततो महाराज—प्रबोधनमनादृत्य युवराजेन निक्षिप्तोऽहं कारागारे ।

श्रीकृष्णः—व्यग्रचित्तो महाराजो न तं निवारयितुं समर्थस्तदा । ततस्ततः—
सुकीर्तिः—ततो द्वित्रिभिर्दिवसै रुक्मिणीदासीं प्राप्ताऽकस्मान्मन्दबन्दिस्थानं मध्यरात्रे । मामाश्रास्य च कथितवती रुक्मिणीमनोगतम् । तथाहि—

शशिनमुपगतेयं चद्रिका चारुचर्या
दिनकरमनुयाता सुप्रभा प्राणसारा ।
जलदहृदयगेहा चंचला कांतिरूपा
यदुवरमनुरक्ता रुक्मिणी तुल्यशीला ॥ १८ ॥

किं बहुना सेयं रुक्मिणी प्रजापतिकीर्तिरिव मूर्तिमती, मंदाकिनीव धवलकान्तिः, लक्ष्मीरिव रूपसंपन्ना, तपःसिद्धिर्विदर्भराजर्षीणाम्, गुणनिधिर्गौरांगगाधरयोः, सद्बुद्धिर्मुनिजनानाम्, धर्मसमृद्धिश्चार्यक्षत्रियाणाम् ।

Krishna." In the meantime Princess Rukmini fell down unconscious; and seeing her like that all became bewildered. Then in defiance of the King's remonstrance the crown-prince threw me into prison.

Shrikrishna—The king being confused could not control him at that time. What further ?

Sukirti—Then after two or three days the maid of Rukmini suddenly came at midnight to my room in the prison. Pacifying me by sweet words, she informed me about Rukmini's mind in some such words.

Verse 16—The moonlight with its beautiful coolness goes after the moon; the brilliance which is the essence of life follows the sun; the glittering flame of light namely lightning finds her home in the heart of the cloud; similarly Rukmini is mentally attached to the Lord of the Yadus, right match for her.

In other words, this Rukmini is like the fame incarnate of the creator, as fair in complexion as the Ganges, as beautiful as Goddess Laxmi, the perfected penance of Vidarbha-kings, the store of merits of Shiva-Parvati, the good reason of sages, the religious wealth of Aryan Kshatriyas.

श्रीकृष्णः—महान् संतोषो मे भवन्निवेदनेन । भूदेव, इयं मणिमालाऽस्तु भवत्कण्ठे । दुकूलं चेदं भवत्कन्धे ।

[परिचारिका मिष्टान्नभाजनानि फलकण्डोलांश्चानयन्ति]

कुब्जकः—(सहर्षम्) स्वागतं स्वादुखाद्यवाहकाम्यः । सुकीर्ते, आक्राम्यन्तां मिष्टान्नभाजनानि ।

श्रीकृष्णः—वयस्य, तवाप्यस्तु कनककंकणमिदं सुवल्लं च ।

कुब्जकः—भो युवराजानुज, सुप्रसन्नोऽहमेन बहुमूल्योपन्यासेन । पूर्णमनोरथो भूयास्त्वमाचरेण ।

सुकीर्तिः—(सस्मितम्) किमुपन्यास एवैषः ।

कुब्जकः—अथ किम् । यदा कनीयसी देवी स्थानापन्नाऽत्र भविष्यति, तदोपहारासारैः सन्तुष्टाः संजायते ब्राह्मणाः ।

Śhrikrishna—Great is my delight by your narration. Oh God of the earth, this necklace of jewels may shine round your neck and this silk garment on your shoulders.

(*Maid-servants bring plates filled with sweets and baskets full of fruits.*)

Kubjaka—(*Joyfully*) Welcome to the servants bringing sweet eatables. O Sukirti, fall upon the plates with full force.

Śhrikrishna—Friend, let this gold bracelet and this fine cloth be for you.

Kubjaka—Oh young Prince, I am greatly satisfied by this rich, introductory gift. May you have your desire fulfilled very soon.

Sukirti—(*Smilingly*) What, is this only introductory ?

Kubjaka—Of course ! When the younger Princess will come here as the mistress of the household, the Brahmins will become thoroughly gratified by showers of gifts.

श्रीकृष्णः—सुलभा नाम मनोरथरचना । परं मूलाधारं विना कल्पनातुरंगी
तच्छिखरादधः पतेत् सत्वरम् ।

सुकीर्तिः—शान्तं पापम् । शान्तं पापम् । प्रतिहतममंगलम् । नाधःपातः
संभाव्योऽत्र । उत्कर्ष एवात्रस्थानां सर्वेषां भविष्यत्काले संकल्पितो विधात्रेति मे
भाति ।

कुब्जकः—मधुमोदकास्त्वन्मुखे । भूतार्थं भवतु त्वदभाषणम् । तथाहि—

आगामिसौख्यस्य सुचिह्नमेतत् ।
संग्रामसिद्धिर्द्विषतां विनाशः ।
सुकीर्तिना प्राप्तमिदं सुवृत्तं
भूयाच्छुभं यादवदेशिकानाम् ॥ १७ ॥

सुकीर्तिः—यानि कानि सत्कृत्यानि युवराजेनाद्ययावत्संपादितानि तेषां परिणत-
गुणप्राप्तेः समयः समायात इति मन्ये । तथाहि—

Shrikrishna—Building castles in the air is really very easy. But in the absence of foundation the mare of imagination is likely to fall down quickly from the top.

Sukirti—God forbid, God forbid ! May the evil be warded off !! No fall is possible in this case. I think the creator has carved out only prosperity for all the people here in future.

Kubjaka—Sweet balls in your mouth ! Your speech may come to be true. Because—

Verse 17—This is really a good sign of future happiness that we have got victory in the battle and the enemies are vanquished. Sukirti has also brought good news. And consequently may the blessed Yadavas be happy in future.

Sukirti—I think that the time has come for the acquisition of good fruits for all the good acts that the Prince has done till now. Briefly speaking—

प्राप्नोतु गोहितफलं खलु वासुदेवो
गोपालवत्सलमतेः प्रसवं पवित्रम् ।
दुष्टात्मनां विनशनात्सुकृतं सुजातं
धर्मात्मनामुपकृतेः परिपाकपुण्यम् ॥ १८ ॥

श्रीकृष्णः—(सान्तरालोक्तम्) तथास्तु ।

समाप्तः पंचमः प्रवेशः

समाप्तस्तृतीयोऽङ्कश्च

—०—

Verse 18—Vasudev may get the fruit of his service to cows; he may also reap the happy crop of his affection to cowherds; the merit of a high order resulting from the destruction of the wicked and the combined blissful effect of having obliged all religious and righteous people (may also come to you).

Shrikrishna—(*Introspectively*) May it be so.

(*End of the Fifth Scene*)

(*End of Act—III*)

ना....८

चतुर्थोऽङ्कः

प्रथमः प्रवेशः

[प्रासादमन्दिरे भीष्मकरुक्मिरुक्मिण्यादयोऽमात्याश्च यथाक्रममुपविष्टाः ।]

भीष्मकः—भो अमात्य, का वार्त्ता श्रीकृष्ण-शिशुपाल-युद्धस्य ।

अमात्यः—महाराज, बलरामश्रीकृष्णाभ्यां चूर्णिता चेदिचमूरचिरात् ।

रुक्मी—(सोन्मादम्) अलीकवार्त्तेयम् । अपि प्रत्यक्षीकृतं त्वया तत् ।

अमात्यः—युवराज, नैतत्प्रत्यक्षीकृतं मया । परं गुप्तचरा वार्त्ताहराश्च निवेद-
यामासुः सर्वमिदम् । श्रीकृष्णेन बलाद्घृतः शिशुपालः किंतु ज्येष्ठमाध्यस्थान्न
हतः । प्रनष्टरथशङ्खः शिशुपाल एकाकी परिभ्रमति ।

रुक्मी—नैतस्मिन् विश्वसिमि दृक्प्रत्ययं विना—

प्रतिहारः—(प्रविश्य) देव, द्वारदेशे तिष्ठति चेदिराजः शिशुपालः ।

ACT IV

The First Scene

(In the palace-hall are sitting Bhishmaka, Shuddhamati, Rukmi, Rukmini and Ministers in usual order.)

Bhishmaka—Oh Minister, what is the news of the battle between Shrikrishna and Shishupal ?

Minister—Your Majesty, the Chedy army has been routed totally by Balaram and Shrikrishna.

Rukmi—(Wildly) This is false news ! Have you seen it personally ?

Minister—Crown-prince, I have not seen the battle personally; but our spies and messengers have brought this news. Shrikrishna forcibly caught Shishupal, but did not kill him upon the mediation of his elder brother. Shishupal having lost his chariot and weapons is wandering about all alone.

Rukmi—I cannot believe this without any actual proof.

Door-keeper—(Entering) Sire, Shishupal, King of Chedy, is standing at the door.

भीष्मकः—अविलंबितं प्रवेशय तम् ।

[प्रतिहारो निष्कामति पुनश्च प्रविशति शिशुपालेन सह । मुकुटपादत्राणेन विहीनः शस्त्रविरहितश्च शिशुपालः । तं वीक्ष्य विस्मिताः सर्वे आसनेभ्य उत्तिष्ठन्ति ।]

रुक्मी—(शिशुपालं परिष्वज्य) हा धिक् । एकाकी भवान् ।

शिशुपालः—(सदन्यम्) किं कुर्याम् । प्रपन्नोऽस्मि दशामिमां ।

रुक्मी—न भेतव्यम् । मन्मंदिं गत्वा वस्त्रान्तराणि परिधीयन्ताम् ।
(शिशुपालो निष्क्रान्तः परिजनानुगतः)

भीष्मकः—महती विपत्तिश्चेदिराजस्य ।

रुक्मी—नेयं विपत्तिर्नाम । नास्य नष्टं राज्यवैभवम् ।

भीष्मकः—पराभूतोऽयं श्रीकृष्णेन ।

रुक्मी—नायं परामवोऽपि । जीवन्नेव निजराज्याधीशो राजते ।

भीष्मकः—पश्य ।

निर्जितश्चेदिराजोऽयं विरथो हतसैनिकः ।

एकाकी भ्रमति भ्रष्टः कृष्णेन विजितः पणः ॥ १ ॥

Bhishmaka—Show him in immediately.

(*The Door-keeper goes out and again enters with Shishupal, who is without any head-dress or foot-wear and without any weapons. Seeing him all are surprised and stand up from their seats.*)

Rukmi—(*Embracing Shishupal*) Alas ! You are all alone !!

Shishupal—(*Meanly*) What could I do ? I have been reduced to this state !

Rukmi—Do not be afraid ! Go to my room and put on new clothes.

(*Exit Shishupal followed by some servants.*)

Bhishmaka—Great adversity of the Chedi King.

Rukmi—This is no adversity ! He has not lost his royal glory.

Bhishmaka—He is defeated by Shrikrishna.

Rukmi—This is not even defeat; because being alive he shines as the Lord of his own Kingdom.

Bhishmaka—Look here—

Verse 1—This King of Chedi is defeated in the battle and is without his chariot; and all his soldiers are killed; he is wandering all alone; and thus Shrikrishna has won the stake.

रुक्मी—(सावेगम्) कथं कथं “विजितः पणः कृष्णेन” इति । यदि शिशुपालं धृतवान् कृष्णस्तथापि नासौ समर्थो हन्तुमिमम् ।

भीष्मकः—हेत्वन्तरं भवेत्तत्र किमपि । नास्मत्संबन्धस्तेन । अस्मादभियोगादि-दमेकं सुनिष्पन्नं यद् विजेत्रे श्रीकृष्णाय प्रदेया विवाहविधिना रुक्मिणी ।

रुक्मी—नेदं मत्संमतम् । तथाहि—

कल्यवृत्तोऽधुनाऽप्येष शिशुपालः शुभासनः ।

तस्यैव रुक्मिणी भार्या भविता भाग्ययोगतः ॥ २ ॥

भीष्मकः—युवराज, नैतद्युक्तं नाम । पणभ्रष्टस्त्वं स्वोद्देशं वत्सायामारोपयितुं नार्हसि हटात् ।

रुक्मी—वत्साया भाविहितायैव सयत्नोऽहम् । न केवलं दुराप्रहादेवं ब्रवीमि ।

भीष्मकः—तेन हि वत्सामनोगतानुसारेणैव विवाहसंबन्धः संपादनीयः । निजहितं जानात्यधुना प्राप्तयौवना वत्सा ।

Rukmi—(*Wildly*) How, how is it that Krishna has won the take? If Krishna captured Shishupal, why did he not kill him?

Bhishmaka—There may be some other motive in it, with which we are not concerned. From this result of the battle this inference has to be drawn—that Rukmini is to be given in marriage to Shrikrishna, the victor.

Rukmi—I do not agree to this. Because—

Verse 2—This Shishupal is still sound and firm in his position; therefore Rukmini will be his wife out of good fortune.

Bhishmaka—Crown-prince, this is not right. Though you have lost the stake, you are trying to impose your own idea forcibly on our daughter.

Rukmi—I am trying for the future welfare of my younger sister; and I do not say this out of mere obstinacy.

Bhishmaka—Then the marriage relation is to be arranged according to her own disposition. She is now grown-up enough to know her own welfare.

रुक्मी—भवतु । तन्मुखादेव जिज्ञासे तन्मनोभावं सुव्यक्तम् ।

भीष्मकः—कथं रे विनयान्वितैषा वदिष्यति सुस्पष्टम् ।

रुक्मी—तथैव कथयितव्यम् । नो चेन्मन्निदेशोऽनुवर्तितव्यः ।

भीष्मकः—शृणु तावन्मन्निवेदनम् । गोधनानुगताया वत्साया दृग्गोचरीभूतः श्रीकृष्णो दैवयोगात् । तत्प्रथमदर्शनादेव नितान्तमनुरक्ताबुधौ परस्परम् । इत्येष हृदयसंबन्धः सूर्यप्रकाशवत्सुस्पष्टः । तस्मात्तत्प्रतीपवर्तनं न क्षेमकरम् ।

रुक्मी—यतो रुक्मिणी स्वयं न किमपि वदति, ततो भवानेवैतत्संबन्धिन-
मनुयोगं वहतीति मन्ये ।

भीष्मकः—(सनिश्चयम्) बाढम् ।

समर्थोऽहं चोदुं निजदुहितुरुद्धाहविषमं
न वाऽस्या व्यत्यासं विधिरपि विधातुं प्रभवति ।
प्रभुः प्रोत्साहज्ञः परिणमयते प्रेमपटलं
भवेद्भूत्याऽभीक्ष्ण्यं समुभयसुयोगोऽतिसुखदः ॥ ३ ॥

Rukmi—All right; I wish to hear from her own mouth her own intention clearly.

Bhishmaka—How will that modest girl tell it openly !

Rukmi—She must tell or follow my instructions.

Bhishmaka—Listen to my narration. Our daughter went to the bank of the river after the cows last month and there she saw Shrikrishna accidentally and fortunately. At that first sight they both fell in love with each other. This heart-to-heart relation is as clear as the sunlight. Therefore it is not good to act against it.

Rukmi—As Rukmini does not say anything herself, I think you must bear the whole responsibility of this affair.

Bhishmaka—(*Resolutely*) Certainly;—

Verse 3—I am quite able to bear the burden of the responsibility about our daughter's marriage; and even the creator cannot do anything to go against her wish. God alone, knowing the inner inspiration, nourishes the net-work of love. May the union of the two be happy and full of prosperity.

रुक्मी—तेन हि राज्यसूत्रचालकोऽहं युवराजो यदादिशामि तदनुविधेयं भवता ।

भीष्मकः—नाहं त्वदाज्ञानुवर्ती यतो मल्लब्धोदयस्त्वम् ।

रुक्मी—(परुषम्) मदाज्ञाऽवश्यं पालयितव्या भवताऽपि ।

राजाज्ञा सर्वथा मान्या तद्भङ्गो दण्डमर्हति ।

व्यतिक्रमाच्छासनस्य निग्रहार्हो भवानपि ॥ ४ ॥

भीष्मकः—तथा—

सत्कार्ये सक्तचित्तोऽहं नातिवर्ते मनागपि ।

यद्वा तद्वा भवेदत्र सहिष्ये निग्रहं ततः ॥ ५ ॥

रुक्मी—रे राजपुरुषाः, बध्यतां महाराजो नीयतां च कारागृहम् । (न कोऽपि राजपुरुष उत्तिष्ठति) ये केचन मदादेशमनुवर्तन्ते ते कनककंकणानि लप्स्यन्ते मद्भस्तात् । (तथापि राजपुरुषाः स्वस्थाने स्तब्धाः) भवतु । अहमेव वक्ष्यामि महाराजं शृङ्खलाभिः । (पुरतो गच्छति)

Rukmi—Then you have to obey my orders (given) in the capacity of the crown-prince, the administrator of the kingdom.

Bhishmaka—I shall not obey your order, as you have received the power from me.

Rukmi—(*Harshly*) My orders must be obeyed even by you.

Verse 4—A royal order must always be obeyed; and its breach will meet with punishment. As you have disobeyed the royal order you, too, deserve punishment.

Bhishmaka—Be it so—

Verse 5—I am devoted to a good cause and will not deviate from it even slightly. Whatever happens in this case, I am prepared to suffer the consequences.

Rukmi—You royal guards, bind the King and take him to the prison.

(*No royal guard comes forward*).

I shall give gold bracelets to those who will act up to my orders.

(*Even then the royal guards stand motionless in their places*).

Well; I myself will bind the King with chains. (*Goes forward*).

रुक्मिणी—(खड्गमुद्यम्य) मा मैवम् । मां निहत्यैव महाराजं स्पर्श्यसि ।
[शुद्धमतिमौहमुपायाति । अमात्या अपि तदा खड्गहस्ता रुक्मिणा सह योद्धुं सिद्धाः]

रुक्मी—किं यूयमपि मामवरोद्धुकामाः ।

अमात्यः—वाढम् । अस्मासु जीवत्सु को निरोद्धुं क्षमो महाराजम् ।

रुक्मी—युष्मानपि निहत्यैकैकं निजनिदेशं सासाधीमि । (कोषादाकर्षति कृपाणम्)

रुक्मिणी—(सानुनयम्) युवराज, गृहकलहः सर्वनाशकः । न चापि प्रशस्या मानवहत्या निरर्थकम् ।

रुक्मी—सर्वं खलु त्वद्वस्तगतम् ।

रुक्मिणी—कथमिव ।

रुक्मी—यदि शिशुपालं वरीतुं त्वमनुमन्यसे तर्हि न किमप्यनिष्टं जायेत ।

रुक्मिणी—संमतं ममेदम्—

Rukmini—(Taking out her sword) No, you cannot do it ! You can touch His Majesty only after killing me.

(Shuddhamati becomes unconscious. Then the ministers too stand up, swords in hand, ready to fight with Rukmi.)

Rukmi—What ! You, too, wish to obstruct me !

Ministers—Of course ! while we are living who can assault his Majesty ?

Rukmi—I will kill you one by one and carry out my orders (He draws out his sword.)

Rukmini—(By way of request) Oh brother, crown-prince, this internal quarrel is not desirable; nor is it good to commit such homicide for nothing.

Rukmi—Everything is really in your hands.

Rukmini—How so ?

Rukmi—If you consent to offer yourself in marriage to Shishupal, then nothing untoward will happen.

Rukmini—I agree to this—

भीष्मकः—वत्से, माऽऽत्मनाशं कुरु मदर्थे वा कुलार्थे वा ।

रुक्मिणी—तात अलमाशंकया । सकलं सुखोदकं संपत्स्यते । (रुक्मिणं प्रति)
भ्रातः, चित्तानुनयं साधयितुं कश्चित्कालावधिरावश्यकः ।

रुक्मी—अवश्यम् । शिशुपालः स्वराज्यं गमिष्यति श्वः । प्रत्यायास्यति चैकेन मासेन । तदा शुभमुद्घूर्ते विवाहमंगलं भविष्यत्यत्रैव प्रासादे ।

रुक्मिणी—साधु, स्वीकृतं स्वतन्त्रयाम या सर्वमेतत् । अधुना यथेष्टं यथाक्रमं च व्यवहर्तव्यम् ।

[निष्क्रान्तो रुक्मी राजपुरुषामात्यैः सह]

भीष्मकः—वत्से, न साधु मन्ये तवेदं वचनम् ।

रुक्मिणी—तात, शठं प्रति शाठ्यमेव प्रयोक्तव्यम् । तदनुरोधेन मयेदमुप-
क्रान्तम् । (शुद्धमतिमवलोक्य) प्रथमं तावन्मातुः कुशलं जानीवः ।

[राजवैद्यः शुद्धमतिसमीपे तिष्ठति कतिचिद्दास्यश्च तस्या मस्तके नेत्रयोः
पादयोश्च औषधोपचारानुपयुञ्जते ।]

Bhishmaka—Oh daughter, do not ruin yourself either for me or for the family.

Rukmini—Papa, you need not be anxious. Everything will end in happiness. (To Rukmi) Brother, some time is necessary in order to persuade my mind.

Rukmi—Certainly; tomorrow Shishupal will go to his kingdom and will return in one month. Then on an auspicious day the marriage ceremony will be performed just here in the palace.

Rukmini—Good; I accept this all so long as I am free. Now carry on as you like and as is usual.

(Exit Rukmi along with the guards and ministers.)

Bhishmaka—Dear daughter, I do not think you have said the right thing.

Rukmini—Father, fraud is to be met with fraud; and I have taken a start in that direction !! (Looking at Shuddhamati) First let us know how mother is faring.

(The royal doctor is standing near Shuddhamati. Some maids apply medicines to her head, eyes and feet.)

रुक्मिणी—(निजाके मातृमस्तकं गृहीत्वा) हा कष्टम् । नाधुनाऽपि लभते संज्ञाम् ।

राजवैद्यः—जाते, धैर्यमवलम्बस्व । प्रचण्डाघातोऽसौ ज्ञानकेन्द्रे ।

भीष्मकः—बाढम् । मयाऽपेक्षितस्तादृशस्तस्याभियोगः ।

[शुद्धमतिः शनैः शनैः संज्ञां लभते]

रुक्मिणी—अम्ब, कथं विभावयसेऽधुना ।

[शुद्धमतिर्नेत्रोन्मीलनं करोति]

शुद्धमतिः—कुत्र—महाराजः ।

भीष्मकः—अयमस्मि त्वत्समीपे देवि ।

शुद्धमतिः—जाते, कास्ति रुक्मी ।

रुक्मिणी—प्रयातः स निजमन्दिरम् । अम्ब, कुशलं सर्वेषाम् । न किमप्यत्याहितम् ।

शुद्धमतिः—प्रसन्ना नाम भवानी ।

[उत्थातुं सा प्रयतते]

Rukmini—(*Taking the mother's head on her lap*) Alas ! she does not come to her senses even now.

Royal Doctor—Darling, take courage. It was a terrible shock to the nerve centres.

Bhishmaka—Right ! I expected that kind of effect on her.

(*Shuddhamati gets consciousness gradually.*)

Rukmini—Mother, how do you feel now !

(*Shuddhamati opens her eyes.*)

Shuddhamati—Where is His Majesty ?

Bhishmaka—Oh Queen, I am here just near you.

Shuddhamati—Dear daughter, where is Rukmi ?

Rukmini—He has gone to his room. Mother, all are free from harm. No accident has happened.

Shuddhamati—Then the Goddess is pleased.

(*She tries to rise.*)

राजवैद्यः—देवि, होराद्वयपर्यन्तं नोत्थानं कार्यम् ।

शुद्धमतिः—तथा ।

[निष्क्रान्तो राजवैद्यः]

भीष्मकः—प्रशान्तश्चण्डावातः सांप्रतम् । परं वत्सयोपक्रान्तो महान्स्वार्थत्यागः ।

शुद्धमतिः—किंस्वरूपः ।

भीष्मकः—“ युवराजसंमत्या वरनियुक्तिः कार्या ” इति वत्सयाऽङ्गीकृतम् ।

शुद्धमतिः—न विषादः कार्यस्तदधिकृत्य । चतुरा हि वत्सा तस्मादपि वैषम्यात् प्राप्स्यति क्षेमेण सिद्धिम् ।

भीष्मकः—देवि, अद्यापि मया न दृष्टः श्रीकृष्णः । केवलं तत्स्वरूपवर्णनं श्रुतम् ।

शुद्धमतिः—मयाऽपि न प्रत्यक्षीकृतोऽसौ धननीलः ।

स्नेहलता—तद्यास्यामो द्वारकां तत्पुरुषोत्तमदर्शनाय ।

रुक्मिणी—(सव्याजकोपम्) हला—

Royal Doctor—Oh Queen, please do not try to get up for two hours.

Shuddhamati—Be it so.

(*Exit Royal Doctor.*)

Bhishmaka—The storm has cooled down for the present. But our daughter has commenced great self-sacrifice.

Shuddhamati—Of what kind ?

Bhishmaka—She has undertaken to select her bride-groom with the consent of the crown-prince.

Shuddhamati—You need not be anxious in that respect. Our daughter is shrewd enough and will accomplish her object even through that difficulty.

Bhishmaka—Oh Queen, I have not seen Shrikrishna yet. Only a description of his appearance has been heard.

Shuddhamati—I, too, have not seen that cloud-blue prince.

Snehalata—Then we shall go to Dwaraka to see that excellent prince.

Rukmini—(*With feigned anger*) You friend !

भीष्मकः—सम्यगुपक्षेपो वत्सासख्याः । यास्यामो द्वारकाम् । तथाहि—

वसुदेवसुतं विलोकितुं । बलरामस्य सहोदरं वरम् ॥

परमातुरता ममोत्थिता । गुणलुब्धं स्वयमेव सन्मनः ॥ ६ ॥

शुद्धमतिः—अहमपि सोत्सुका श्रीकृष्णदर्शनाय । परं कथं गन्तव्यं तत्र । के के समासाद्याः । कान्युपहरणानि नेतव्यानि । इति बहवः प्रश्नाः समुत्पद्यन्ते ।

स्नेहलता—यथाक्रमं सर्वमपि साधयिष्यमि ।

शुद्धमतिः—यदि त्वं द्वारकामागमिष्यसि तर्हि वत्सासमीपे का स्थास्यति ।

स्नेहलता—मन्माता सेविष्यते भर्तृदारिकां पंचषड् दिनानि । अपि तु भर्तृदारिका प्रायशोऽस्माकं पश्चादनुयास्यति निभृतम् ।

रुक्मिणी—हला—(अंगुल्या पीडयति सखीम्)

[शुद्धमतिभीष्मकौ परिहासमवगम्य हसतः सकौतुकम्]

Bhishmaka—A good suggestion by our daughter's friend. We shall go to Dwaraka. Because—

Verse 6—A great eagerness has arisen in my mind to see Shrikrishna, the virtuous brother of Balaram; a good mind is naturally attracted by virtues !

Shuddhamati—I am also eager to see Shrikrishna. But how can we go there? Who are to be visited? What presents should be taken with us? Many such questions rise up.

Snehalata—I shall arrange everything in proper order.

Shuddhamati—If you come to Dwaraka, who will wait upon our daughter ?

Snehalata—My mother will serve the Princess for five or six days. (*Smilingly*) But probably the Princess, too, will follow us (*to Dwaraka*) secretly.

Rukmini—You mischief-monger !

(*Shuddhamati and Bhishmaka understand the joke and laugh appreciatively*).

भीष्मकः—देवि, जाने त्वमपि भृशमानन्दिता वत्सागतविनोदश्रवणेन ।

शुद्धमतिः—महाराज, शब्दशास्त्रमतिशैते मत्संतोषोत्कर्षः ।

भीष्मकः—देवि, मन्ये कुटुंबजीवनस्य सुखातिशयं कन्याकौतुकम् । तथाहि—

विनयविनता कन्या कामं मनोहरमंगला
विकसति गृहे रेखेवेन्दोः कुटुंबविभूषिणी ।
प्रथमवयसी लज्जाशीला स्फुटं न च भाषते
वरमनुगुणं दृष्ट्वा दिष्ट्या मुदं परमश्नुते ॥ ७ ॥

स्नेहलता—महाराज, कदा ग्रस्थानं कर्तव्यं द्वारकां प्रति । महती खलु
ममोत्कण्ठा । (रुक्मिणी तामंगुल्या पीडयति)

भीष्मकः—स्नेहलते क्षणं प्रतीक्ष्यताम् । संभ्रमो न युक्तोऽस्मिन् नूतन-
स्नेहसंबन्धे ।

Bhishmaka—Oh Queen, I think you are very pleased to hear this humour about our daughter.

Shuddhamati—Your Majesty, my delight is beyond description in words.

Bhishmaka—Oh Queen, I think the most happy occasion in the family life is about the greeting of the daughter (in connection with her marriage). Because—

Verse 7—The daughter, cultured with education and purity incarnate, giving pleasure to a great extent, grows in the house like the digit of the moon, adorning the whole family. When she grows up into youth, she becomes bashful, does not speak out plainly and is greatly pleased on seeing fortunately a suitable bride-groom.

Snehalata—Your Majesty, when are we to start for Dwaraka ? I am very eager really.

(*Rukmini pinches her with fingers.*)

Bhishmaka—Snehalata, have patience for a while. There should be no confusion in such movements about new relations.

स्नेहलता—देवि, अकारणमेव भर्तृदारिका मामंगुल्या पीडयति ।

[शुद्धमतिभीष्मकौ हसतः सकौतुकम्]

समाप्तः प्रथमः प्रवेशः

—०—

द्वितीयः प्रवेशः

[रुक्मी प्रासादे विवाहसंभारार्थं सर्वामात्यानाज्ञापयति]

रुक्मी—भो भो अमात्याः, रुक्मिणीशिशुपालयोर्विवाहोऽचिरेण भविष्यति ।
तदर्थं सर्वे संभाराः यथाकालं समार्हन्व्याः ।

प्रधानामात्यः—युवराज, कः शुभमुहूर्तो निश्चितोऽस्य मंगलकार्यस्य ।

रुक्मी—माघमासे शुद्धपक्षे पञ्चमी तिथिः ।

Snehalata—Oh Queen, the Princess pinches me with her fingers unnecessarily.

(*Bhishmaka and Shuddhamati laugh merrily*).

(*End of the First Scene*)

The Second Scene

[*In the palace Rukmi gives orders to all ministers for the preparations in connection with the marriage ceremony.*]

Rukmi—Oh ministers, the marriage ceremony of Rukmini and Shishupal will be performed very soon. For that all preparations should be made in good time.

Chief Minister—Crown-prince, what is the auspicious day fixed for this religious ceremony ?

Rukmi—The fifth day of the bright half in the month of magh-

राजदैवज्ञः—युवराज, क्षम्यतां मद्बचनम् । परमास्मिन् मुहूर्ते रुक्मिणी—शिशु-
पालयोर्विवाहो न संपत्त्यते ।

रुक्मी—(सरोषम्) तव भविष्यज्ञानं निष्फलम् । न किमपि प्रयोजनं तेन । इतो
गम्यतां सत्वरम् ।

[राजदैवज्ञो निष्क्रान्तः]

प्रधानामात्यः—युवराज, अपि संमत एष मुहूर्तो महाराजस्य सम्राज्ञ्याश्च ।

रुक्मी—नावश्यकं तत्संमतिः । ममादेशानुसारेण वर्तितव्यं ताभ्यामपि ।

प्रधानामात्यः—वेदविधिना कन्यादानं ताभ्यामेव कर्तव्यम् ।

रुक्मी—बाढम् । निखिलां कार्ययोजनां निरूपयामि । तदनुरोधेन सर्वे
स्वस्वनियोगं विधास्यन्ति ।

प्रधानामात्यः—तथा । ग्रथं तावत्पौराः पुरपरिष्कारेऽनुशासितव्याः ।

रुक्मी—आम् ।

Royal astrologer—Crown-prince, pardon me for my interference. But on that day the marriage of Rukmini and Shishupal will not be performed.

Rukmi—(*Angrily*) Useless is your knowledge of astrology. We have nothing to do with it. Get away from here quickly.

(*The royal astrologer goes out.*)

Chief Minister—Crown-prince, is the day approved by his Majesty and by the Queen ?

Rukmi—Their approval is not required. They too have to act according to my orders.

Chief Minister—By them alone will have to be performed the religious ceremony to offer the daughter in marriage according to the Vedic rites.

Rukmi—Certainly; I shall lay down the whole course of the ceremony; and all have to act accordingly, doing their own duties.

Chief Minister—Yes. First the citizens have to be instructed for the decoration of the town.

Rukmi—Right.

संबध्यन्तां समंतात्प्रतिसदनमिह श्रेणयस्तोरणानां
 संरोप्यन्तां विचित्रा गगनतललिहो धूनयन्तो ध्वजाग्राः ।
 संसिच्यन्तां द्रवार्कमलयजसलिलै राजमार्गाः सपुष्पाः
 संभूष्यन्तां चतुष्का नवदलकदलीमंडलैश्चित्रवर्णैः ॥ ८ ॥

प्रधानामात्यः—एतदर्थं नगराधिकारिण आज्ञापयितव्याः ।

रुक्मी—अन्यच्च, प्रासादविभागाः सविशेषं मालापताकामिः, विविधवण-
 जवनिकाभिः, वारिधारायंत्रैश्चालंकार्याः । विवाहमंडपः पुनरिन्द्रमन्दिरमपि
 रमणीयतयाऽतिशयीत ।

प्रधानामात्यः—वास्तुविद्याविशारदमनुशास्मि संस्करणेऽस्मिन् ।

रुक्मी—अस्मन्मण्डलावर्तिनो भूपालसंघा आयास्यन्ति । तन्निवासार्थमपि
 गृहरचना विधातव्या ।

प्रधानामात्यः—नगरोपान्तेऽतिथिनगरमेव विरचयामः ।

Verse 8—On every house round about many rows of garlands should be tied up; high banners of various colours should be raised to reach the skies and to flutter in the air; the royal roads should be sprinkled with waters mixed with sandal essence and with flowers; and the squares should be decorated with new plantain trees arranged in various rows and colours.

Chief Minister—The city officers will have to be ordered for this.

Rukmi—Moreover, the different parts of the palace must be decorated specially with garlands and banners, with curtains of various colours and with fountains sending forth water sprays. Again the marriage mandap should be so beautifully designed as to excel God Indra's home in beauty.

Chief Minister—I shall instruct the engineer for this work specially.

Rukmi—Many kings in our circle will come; for their residence, too, separate bungalows will have to be erected.

Chief Minister:—We shall design a new guest town on the outskirts of the capital.

रुक्मी—तन्मध्यभागे तावद्वरराजनिवासः प्रधानतया संस्करणीयः ।

प्रधानामात्यः—अवश्यम् । वरराजो नाम नारायणस्वरूपी ।

रुक्मी—निमंत्रणपत्रिकां ग्रथ्नामि पुरोहितप्रेरणया श्वः परश्चो वा । मंगलाष्टकमपि विरचनीयं राजकविसाहाय्येन । आज्ञापयितव्याश्च सर्वे राजपुरुषाः संभारसंकलनाय ।

प्रधानामात्यः—पुरपरिष्कारानन्तरं गीतनृत्यवाद्यमपि समारब्धव्यं स्थाने स्थाने कलाकुशलैः ।

रुक्मी—एवमेव ।

भेरीनादभरेण गोपुरदिशा व्याप्ता भवन्तु स्फुटं

आमन्द्रध्वनयः कणन्तु मुरजा वेणुस्वनाः कोमलाः ।

वीणाच्छन्दलयेन नृत्यनिपुणा नृत्यन्तु भावैर्नवै-

र्गितानन्दरसेन गायकगणा गायन्तु रागस्वरैः ॥ ९ ॥

चेदिराजशिशुपालं निमन्त्रयितुं स्वयं यास्याम्यहम् । अत्रान्तरे सकलविवाह-

Rukmi—And in the midst of it the residence of the royal bride-groom should stand out beautifully adorned.

Chief Minister:—Of course; the bride-groom will be like God Narayan.

Rukmi—I shall compose an invitation letter tomorrow or the day-after in consultation with our family preceptor. Holy verses will have to be composed with the help of the royal poet. All the royal officers should be ordered to gather together all the necessary materials for the ceremony,

Chief Minister:—After the decoration of the town all artists must begin songs, dances and instrumental music at different places.

Rukmi—That is right—

Verse 9—Let the outskirts of the town be resounded by loud beating of drums; let the soft flute music and small drums be heard everywhere; let the expert dancers begin dancing new rounds to the tunes of the lyre; and let the singers sing the different symphonies, being filled with joyful enthusiasm.

I shall personally go to invite Shishupal king of the

संभाराः सम्यगुपकल्पनीयाः पूर्णत्वेन । यदि किमपि न्यूनांगं मदृष्टिपथमा-
यास्यति तर्हि निष्ठुरं दण्डार्हा भविष्यथ सर्वे यूयम् ।

[समाप्तो द्वितीयः प्रवेशः]

—०—

तृतीयः प्रवेशः

[द्वारकागोपुरे महतोत्सवेन शुद्धमतिभीष्मकौ प्रति हलधररेवत्यौ
प्रत्युद्गच्छतः । निखिलनगरं ध्वजमालातोरणैर्विभूषितम् । द्वारकावासिनश्च
राजमार्गे राजातिथी सभाजन्याचारलज्जैः]

हलधरः—(सादरम्) स्वागतं भीष्मकमहाराजस्य सम्राज्ञीसहितस्य ।

भीष्मकः—महान् खलु मे प्रमोदो युष्मद्दर्शनेन । तथाहि—

Chedi-Kingdom. In the meanwhile let all the preparations
for the marriage ceremony be completed fully. If any defect
comes to my notice, you all will get severe punishment.

[End of the Second Scene]

—०—

The Third Scene

[At the main gate of Dwaraka Haladhar and Revati receive
Bhishmaka and Shuddhamati with great pomp. The whole city is
decorated with garlands and banners and the citizens of Dwaraka pay
respects on the royal road to the royal visitors by showering flowers
and parched rice (over them)]

Haladhar—(Respectfully) Cordial welcome to Your Majesties.

Bhishmaka—I am greatly pleased to see you all. For—

ना....९

वैशिष्ट्यं द्वारकायाः सुरपतिनगराद्वैभवाधानपूर्वं
 पौराणां यादवानां गुणगणसमुदाचारवृत्तिर्वदान्या ।
 युष्मन्माहात्म्यभाजां सविनयविधिसत्कारतस्तुष्टिचित्ता
 आनन्दोत्साहमग्ना वयमिह सुतरां भाग्यवन्तो भवामः ॥ १० ॥

हलधरः—महाराज, आसनान्यलंक्रियन्ताम् ।

[यथाक्रमं आसनेषूपविशन्ति सर्वे]

हलधरः—एष मे कनीयान्भ्राता कृष्णराजः ।

[श्रीकृष्णः शुद्धमतिभीष्मकौ प्रणमति]

भीष्मकः—आयुष्मान् यशोधनश्च भूयाः । भवदर्शनेन सन्तोषोत्कर्षोऽस्माकं
 मनसि । तथाहि—

तेजोमयं वपुरिदं सुनिरूप्य मन्ये
 विष्णुः स्वयं किमवतीर्ण इहास्ति बालः ।
 धन्यं कुलं तनयगौरवतो विभाति
 धन्या वयं भवदुपान्तसमापतन्तः ॥ ११ ॥

Verse 10—The city of Dwaraka surpasses the capital of the Lord of gods by her special glory; the respectful attitude along with several other qualities of the Yadav citizens is praiseworthy; we are extremely pleased by your modesty and magnanimity and feel rolling in delight and consider ourselves to be very fortunate.

Haladhar—Your Majesties may please take these seats.

(They all take seats in proper order.)

Haladhar—This is my younger brother, prince Shrikrishna. (Shrikrishna bows to Bhishmaka and Shuddhamati).

Bhishmaka—Have long life and be always victorious. We are highly pleased to see you. Because—

Verse 11—On seeing your person full of lustre I think that God Vishnool has come down here as a youth (in your form). The family is blessed because of such virtuous sons; and we feel very happy for having come into contact with you.

श्रीकृष्ण-हलधरौ—वयमपि सर्वे सुखभाजोऽत्रभवतां स्नेहाभ्यागमानुग्रहेण ।

भीष्मकः—युष्मत्पितृराजौ द्रष्टुकामा वयम् ।

हलधरः—तथा । अधुनैव यास्यामः पितृमन्दिरम् ।

[सर्वे परिक्राम्यन्ति । वसुदेवदेवकी—पुरतश्चान्ति ।]

भीष्मकः—यादवमहाराजं सम्राज्ञींसहितं प्रणतोऽस्मि ।

[शुद्धमतिरपि प्रणमति]

देवकीवसुदेवौ—आयुष्मन्तौ सौभाग्यवन्तौ च भूयास्तम् ।

[सर्वे आसनेषूपविशन्ति । हलधरः स्वयं राजातिथिभ्यो वस्त्रालंकारानु-
पहरति रेवती च स्त्रीजनेभ्यः]

हलधरः—अपूर्वोत्सवोऽयम् । तथाहि—

वैदर्भः स्वयमेत्य यादवपुरीमस्मान्समामानयन्

सम्राज्ञी जननीसमा भगवती मान्या नु विश्वात्मिका ।

धन्यौ नाम सुताविलासविभवैः सौधान्तरादीपकैः

पुण्यैरेव हि संगमो भवति सद्भावैः सदासंगिनाम् ॥ १२ ॥

Haladhar } We, too, feel very happy by this affectionate
Shrikrishna } visit of Your Majesties.

Bhishmaka—We are desirous of seeing your royal parents.

Haladhar—All right; we shall just go to the parents' apartment.

(All move about and come before Vasudev and Devaki.)

Bhishmaka—I bow to the Lord of the Yadavas along with the Queen. (*Shuddhamati also bows down.*)

Devaki } May you become long-lived and fortunate.
Vasudev }

(All take their seats. Haladhar and Revati themselves offer gifts of rich clothes and ornaments to the royal visitors.)

Haladhar—This is a unique occasion. Because—

Verse 12—Lord Vaidarbha (with the Queen respectable like our mother and like the great Goddess) has honoured us by his visit to this capital of the Yadavas; Your Majesties are blessed because of the glorious qualities of your Princess, illuminating the interior of the palace. It is with great luck and merit that such a union of the good people comes about with such righteous people.

वसुदेवः—किं नामधेयं भाग्यवत्या राजकन्यायाः ।

भीष्मकः—महाराज,

आवयो रुक्मिणी कन्या चन्द्ररेखेव राजते ।

प्राप्तयौवनसंपत्तिः पुष्पाति पावनोपमाम् ॥ १३ ॥

युवराजद्वयेनैव दिष्ट्या सा सुनिरूपिता ।

अतोऽत्रभवतो वाक्यं प्रमाणं मधुमीलने ॥ १४ ॥

वसुदेवः—भगवत्कृपया सकलानुकूलयोगः संपत्स्यतेऽचिरेण ।

भीष्मकः—ब्राह्मणनिरोधनरूपमस्मदपराधं परिक्षम्य ज्येष्ठयुवराजेन बहुमानिता वयं स्वयं प्रणयप्राहेण ।

वसुदेवः—महाराज, रेवतीहलधरौ निन्तातं समुत्सुकौ रुक्मिणीदर्शनायास्ताम् । तेनात्रभवतः प्रासादं प्रायाताम् ।

भीष्मकः—ज्येष्ठयुवराजस्य समरविक्रमं चानुजराजगतां ग्रीतिं विलोक्य विस्मिता बभूवुः सर्वेऽस्मत्प्रजाजनाः । तथाहि—

Vasudev—What is the name of that lucky princess ?

Bhishmaka—Your Majesty—

Verses—13 and 14—Our daughter is named Rukmini who shines like the digit of the moon; she has attained youth and deserves sacred similes. Luckily she has been seen by both the princes; henceforth your Majesty's word will be final in bringing about the happy union.

Vasudev—By the grace of God everything will be favourable very soon.

Bhishmaka—After forgiving our offence in the form of the Bramhin's imprisonment, the great crown-prince honoured us nobly by accepting our hospitality of his own accord.

Vasudev—Your Majesty, Revati and Haladhar were awfully eager to see Rukmini; and hence they visited Your Majesty's palace.

Bhishmaka—All our subjects have been wonderstruck to see the bravery of the crown-prince in battle and his affection for the younger prince (brother). Just listen—

अस्मत्सैन्यं हलधरहतं लीलया मोहनास्त्रात्
 पुत्रो रुक्मी स्मृतिविरहितो दर्पयोगेन मेने ।
 यत्तं दृष्ट्वा स्वयमपगता यादवानां चमूवै
 मुक्तं विप्रं नयनविषयं जातमात्रं तु जज्ञे ॥ १५ ॥

वसुदेवः—भवतु । अपत्यनामानि श्रुत्वा तत्सुवर्णगौरवत्वं स्फुटं दरीदृश्यते ।

भीष्मकः—महाराज, यत्सत्यं रुक्मिणी प्रशंसोक्तिर्महति । न तु पुत्राः । भवतु ।
 आमन्त्रयामहेऽत्रभवतः सकलान् । अनुज्ञायतामस्मत्प्रयाणम् ।

[वसुदेवदेवकी—रेवतीहलधरश्रीकृष्णादीन् भीष्मक उपहारीकृतवस्त्रा-
 लंकारैः संमानयति]

[श्रीकृष्णकुब्जकवर्ज्यं निष्क्रान्ताः सर्वे]

कुब्जकः—(सहासम्) कथं रे रुक्मिणीपितरावपि दृष्ट्वा मन्त्रमुग्धो जातस्त्वम् ।

श्रीकृष्णः—रे मन्दमते, वृद्धानां पुरतो मौनमेव सर्वार्थसाधनम् । अन्यच्च
 मत्प्रशंसा समारब्धा विदर्भराजेन । ततः किं ब्रूयाम् ।

Verse 15—Our army was easily vanquished by Haladhar through the infatuating missile. But my son Rukmi lost his memory and boastfully felt that on seeing him the Yadav army disappeared. However, when he saw personally that the Brahmin was released, he came to know what had actually happened.

Vasudev—Well; on hearing the names of Your Majesty's children their golden greatness is clearly understood.

Bhishmaka—Your Majesty, really speaking, Rukmini alone deserves all praise; but not the sons. All right; now we wish to take leave of Your Majesties and of all others.

(*Bhishmaka honours Vasudeo, Devaki, Haladhar, Revati, Shrikrishna and others with rich gifts of clothes and ornaments.*)

(*Exit all except Shrikrishna and Kubjaka.*)

Kubjaka—(*Smilingly*) How is it that you remained enchanted on seeing Rukmini's parents also.

Shrikrishna—You fool, silence is very useful in the presence of such old people. Moreover, the king of the Vidarbhas began to praise me; then what could I say ?

कुब्जकः—त्वया प्रष्टव्यः स महाराजो यद् “रुक्मिणीनिरूपितं प्रायः सर्वमिदं भवद्भ्यः” ।

श्रीकृष्णः—तादृशोऽविनयो न कार्यो भाविफलेच्छुना ।

कुब्जकः—वयस्य, उपलक्षितं किं त्वया यदंगुलिनेत्रचालनैः स्नेहलतया निवेदितम् ।

श्रीकृष्णः—नावगतं मया किमपि तत् ।

कुब्जकः—तया निर्देष्टं यत्सर्वमेवानुकूलं संविधानम् । त्वां दिदृक्षमाणौ रुक्मिणीपितरौ साभिप्रायमिहायातौ ।

श्रीकृष्णः—सत्यं तर्हि सुकीर्तिकथनम् ।

कुब्जकः—अथ किम् । सर्वथा सत्यम् ।

श्रीकृष्णः—नूनं हृदयहारि व्यक्तिमत्त्वं विदर्भराजस्य । सम्राज्ञी च तेजस्विनी महासाध्वी ।

कुब्जकः—तद्वर्णवदेव सुवर्णवर्णो रुक्मिण्याः ।

Kubjaka—You should have asked the king if all that was not told to him by Rukmini.

Shrikrishna—That kind of immodesty should not be shown by one who is desirous of great gain in future.

Kubjaka—Friend, did you see all that was narrated by Snehilata with the movements of her eyes and fingers !

Shrikrishna—I did not understand anything of it.

Kubjaka—She expressed that the whole plot was favourably progressing and that the royal parents of Rukmini had come here with a special purpose to see you.

Shrikrishna—Then whatever Sukirti has told us is true.

Kubjaka—Yes, entirely true.

Shrikrishna—Really the personality of the king of the Vidarbhas is very impressive; and the Queen also appears to be very dignified and lustrous.

Kubjaka—Rukmini's complexion is just like her golden complexion.

श्रीकृष्णः—न केवलं देहवर्णः परं चित्तवृत्तिरपि । तथाहि—

सुशीला मातृपुण्येन पितृपुण्येन चातुरी ।

धार्मिकी वंशपुण्येन स्वीयपुण्येन मंगला ॥ १६ ॥

कुब्जकः—अहोरात्रं रुक्मिणीध्यानमग्नो भवान् । किं न प्रार्थितौ तर्हि तस्याः पितरौ तदर्पणाय ।

श्रीकृष्णः—ननु मूढ, एतादृशी प्रार्थना ब्राह्मणेन कर्तव्या । क्षत्रियः पुनर् न याचते कदापि । स्वप्रतापात् स विजयते वाञ्छितार्थम् ।

कुब्जकः—आदिशामि किं दारुकं त्वद्रथं सजीकर्तुम् ।

श्रीकृष्णः—प्रतिपालय कानिचिद्दिनानि । तदेव करिष्यामोऽचिरेण ।

कुब्जकः—भवतु । मध्याह्नसमयो जातः । गम्यतेऽधुना गृहम् ।

श्रीकृष्णः—रे वयस्य, वैदर्भदत्तं महावस्त्रं परिधाय मणिमालामिमां च कण्ठे निधाय गम्यताम् ।

Shrikrishna—Not only bodily complexion, but mental complexion also. Because—

Verse 16—She has become good-natured by her mother's merit; she has become intelligent through her father's merit; she has become religious through the family merit; and she has become fortunate by her personal merit.

Kubjaka—You are meditating on Rukmini's form day and night; why did you not then request her parents to present her to you ?

Shrikrishna—You blockhead, such a request is to be made by a Brahmin; but a Kshatriya never makes such a request. He wins whatever is desired through his own valour.

Kubjaka—Should I tell Daruka to get your chariot ready ?

Shrikrishna—Wait for some days; we shall do the same soon.

Kubjaka—Well; it is now mid-day. I will go home.

Shrikrishna—Oh friend, put on the rich shawl presented by king Vaidarbha and this necklace of jewels round the neck and then go.

कुब्जकः—तथा । महावल्लं परिदधामि । मह्यं दत्तमिदं वैदर्भराजेन । परं तेन प्रदत्ता मणिमाला तुभ्यम् । सा विलसतु तवैव कण्ठे । तां दृष्ट्वा रुक्मिणी मुदमेष्यति ।

स्वहितनिरभिलाषः खिद्यसे ब्रह्महेतो-
र्न च पुनरिदमिष्टं रुक्मिणीभावदृष्ट्या ।
त्वदुपहतसुहृदः प्रायशोऽस्याः प्रसादो
विधिगुणवशलाभो भूयसे मंगलाय ॥ १७ ॥

श्रीकृष्णः—स्यादेवम् । (भाववशात्)

कदाऽस्यास्यत्येषा कमलनयना चन्द्रवदना
यदूनां प्रासादे विलसति तडिद्दीप्तिरुचिरा ।
सुदूती रुक्मिण्याः किमिव मणिमाला ह्याधिगता
द्रुतं मत्कण्ठेऽस्या मधुरकरपाशोऽपि भविता ॥ १८ ॥

कुब्जकः—(सहासम्) परोपदेशे सुमहत्पाण्डित्यं प्रदर्शयसि ।

श्रीकृष्णः—कथमिव ।

Kubjaka—All right; I shall put on the rich shawl, which the Vaidarbha king has given me. But he has presented to you the jewel neck-lace; let it shine round your neck only; seeing it Rukmini will be pleased.

Verse 17—You are not looking after your own welfare and you worry so much for this Brahmin; this is not quite good in view of Rukmini's sentiments. Very probably the neck-lace presented to you is her offering. Such a gift received quite casually is sure to lead to some greater gain.

Shrikrishna—May be so.

Verse 18—When will she (Princess Rukmini) come with her moonlike face and lotus-like eyes and shine bright like the lightning in this palace of Yadus? Have I received this jewel necklace as a female messenger of Rukmini? Then very soon her delicate hands will also be round my neck !

Kubjaka—(*Smilingly*) You show great wisdom in advising others.

Shrikrishna—How so ?

कुब्जकः—“प्रतिपालय कानिचिद्दिनानि ” इति ज्ञापयसि माम् । किंतु स्वयमुत्कण्ठितोऽसि वल्लभालिंगनाय ।

श्रीकृष्णः—अज्ञानमूलका अन्तर्भावोत्कटाश्च व्याहारा इमे । त्वत्समक्षमेवानवधानतया प्रकटीभूताः ।

[समाप्तस्तृतीयः प्रवेशः]

चतुर्थः प्रवेशः

[प्रासादे राजसभा ।—भीष्मक-शुद्धमति-रुक्मिणी-स्नेहलताऽऽमात्यादयः]

भीष्मकः—भो अमात्य, भृशं संतुष्टा वयं पुरपरिष्कारेणास्मत्स्वागतार्थम् ।

अमात्यः—महाराज, क्षम्यतां सत्यकथनम् । युवराजेनाज्ञप्ताः पौरा राजपुरुषाश्च पुरपरिष्कारे शिशुपालस्वागतार्थम् ।

भीष्मकः—(साश्चर्यम्) हन्त भोः । कदाऽऽयास्यति स किमर्थं च ।

अमात्यः—एषा विवाह-निमन्त्रणपत्रिका निवेदयिष्यति सकलवृत्तं महाराजाय ।

Kubjaka—You have just told me to wait for some days; but you yourself are so eager for the embrace of your beloved.
Shrikrishna—These utterances are the products of ignorance and strong internal feelings. I express them only in your presence.

(*End of the Third Scene*)

The Fourth Scene

(*Royal court in the palace—Bhishmaka, Shuddhamati, Rukmini Snehalata and Ministers.*)

Bhishmaka—Oh minister, we are greatly pleased by the decoration of the town for our wel-come.

Minister—Your Majesty, please excuse me for telling the truth. The crown-prince has ordered the officers and the citizens to decorate the town for Shishupal's wel-come.

Bhishmaka—How strange ! When does he come and what for ?

Minister—This marriage-invitation card will explain everything to Your Majesty.

भीष्मकः—अहो प्रतिनिविष्टता युवराजस्य । रुक्मिणीशिशुपालयोर्विवाहमुहूर्तं निश्चित्य निमन्त्रणपत्रिका अपि प्रेषिताः । विवाहसंभाराश्च संपादितग्रायाः सर्वे ।

अमात्यः—अथ किम्, देव ।

भीष्मकः—अपि द्वारकां प्रति प्रेषिता निमन्त्रणपत्रिका ।

अमात्यः—नहि, नहि । द्वारकावर्ज्यं सर्वत्र प्रहिता निमन्त्रणपत्रिकाः ।

भीष्मकः—अहह, अकारणवैरं समारब्धं युवराजेन महानुभावैर्यादवैः सार्धम् । अहो राजप्रभावो द्वारकाधीशानाम् । तथाहि—

सत्कारव्रतिभिः समेत्य नमिताः पौरैर्वयं सादरं

भूपालेन महाशयेन परमौदार्येण संभाविताः ।

श्रीकृष्णाग्रजगौरवं गुणविशिष्टैरेव विद्योतते

धन्याः स्मः समुदात्तपौरुषपरामर्शेन संपाविताः ॥ १९ ॥

[रुक्मिणी लज्जान्विता स्नेहलता च हर्षान्विता भवतः]

Bhishmaka—Oh the headstrongness of the crown-prince ! Having fixed the day and time for the marriage of Rukmini and Shishupal he has also sent invitation cards ! All the arrangements for the marriage ceremony have probably been made !

Minister—Yes, Your Majesty.

Bhishmaka—Is an invitation card sent to Dwaraka ?

Minister—No, no, excepting Dwaraka everywhere else invitation cards have been sent.

Bhishmaka—Alas ! The crown-prince has unnecessarily developed enmity with the noble Yadavas. Oh the royal greatness of the Lords of Dwaraka ! Because—

Verse 19—The citizens, being expert in welcoming guests, gathered together and bowed before us respectfully; we were received very cordially by His Majesty the king. The nobility of Shrikrishna and his elder brother shone with special splendour; we felt very blessed, being purified by contact with that manhood of a high order.

(*Rukmini becomes bashful and Snehalata greatly delighted.*)

अमात्यः—यदि महाराज आज्ञापयति मां तर्हि द्वारकाधीशं प्रति प्रेरयामि राजसन्देशत्राहकम् ।

भीष्मकः—मा, मैत्रम् । यद्भविष्यति तद्भवतु । प्रवाहपतितोऽहं संपादितो विश्वव्यापकप्रतापेन ।

शुद्धमतिः—अलमाशंकया । कुलदेवता कुलहितमेव संकल्पयिष्यति ।

भीष्मकः—तथाऽस्तु ।

[रुक्मिणीस्नेहलतावर्ज्य निष्क्रान्ताः सर्वे]

स्नेहलता—(सहासम्) सम्राज्ञीसहितं महाराजं दृष्ट्वा नितान्तं संभ्रांतः श्रीकृष्णो बभूव ।

रुक्मिणी—किंनिमित्तम् ।

स्नेहलता—अत्रभवतीमनवलोक्य ।

रुक्मिणी—(सलज्जम्) मिथ्यावादिनी त्वम् ।

स्नेहलता—तत्रभवताऽनुयुक्तो महाराजः ।

रुक्मिणी—कथमिव ।

Minister—If Your Majesty orders me, I shall send a royal messenger with the invitation card to Dwaraka.

Bhishmaka—Oh no; do not do so. Let things take their own course. I have allowed myself to float along with the universal current, controlled by the powers of the all-pervading spirit.

Shuddhamati—We need not be anxious. The family Goddess will bring about family welfare.

Bhishmaka—May it be so !

(Exit all except Rukmini and Snehalata)

Snehalata—(Smilingly) Seeing His Majesty and the Queen, Shrikrishna became greatly confused.

Rukmini—Why ?

Snehalata—Because he could not see your honour there !

Rukmini—(Bashfully) You liar !

Snehalata—Then he questioned His Majesty.

Rukmini—How ?

स्नेहलता—“ भर्तृदारिका किं नायाता ” इति ।

रुक्मिणी—अलं परिहासेन । भूतार्थं कमपि कथय ।

स्नेहलता—निखिला द्वारकानगरी समलंकृताऽऽसीत्सम्राज्ञीमहाराजस्वागतार्थम् ।

महाकायोऽसौ हलधरः सर्वेषां विनेता । तत्पृष्ठतोऽतिष्ठत् सुकुमारः श्रीकृष्णः ।

महाराजकृतं श्रीकृष्णस्वरूपवर्णनं श्रुत्वा सभास्ताराः सन्तुष्टाः ।

रुक्मिणी—अप्रस्तुतं तत् ।

स्नेहलता—(सावेगम्) किं भवत्यैव स पुरुषोत्तमो वर्णनीयो नान्येन केनापि ।

रुक्मिणी—हताशे, असंबद्धस्तव प्रश्नः । दृष्टः किं स कुब्जकस्तत्र ।

स्नेहलता—अथ किम् । करनेत्रसंचालनैस्तेन सर्वमनुकूलत्वं प्रदर्शितम् ।

रुक्मिणी—न तत्पृच्छामि त्वाम् । त्वद्विवाहगतं न किमपि पृष्ठं तेन ।

स्नेहलता—तस्यां राजसभायां न स शक्तः किमपि वक्तुम् । (सरागम्)

भर्तृदारिके, तत्रभवतोर्देवकीवसुदेवयोर्दर्शनं नितान्तं पुण्यप्रदम् ।

Snehalata—“ Why has the Princess not come ? ”

Rukmini—Enough of joke ! Tell me the facts.

Snehalata—The whole city of Dwaraka was decorated in order to welcome His Majesty and the Queen. The big-bodied Haladhar was the leader of all. Behind him stood the delicate and handsome Shrikrishna. The audience was very much pleased to hear the description of Shrikrishna's appearance made by our king.

Rukmini—That is beside the point !

Snehalata—(*Spiritedly*) What then ! Are you alone to describe that great Prince ? And no one else ?

Rukmini—You hopeless prattler ! Your question is irrelevant. Did you see that Kubjaka there ?

Snehalata—Yes, he showed by movements of his hands and eyes that everything was favourable.

Rukmini—I don't ask you that. Did he say anything about your marriage ?

Snehalata—In that royal assembly he was unable to say anything. (*Feelingly*) Oh Princess, the sight of Their Majesties Devaki and Vasudeo was extremely impressive.

रुक्मिणी—ओम् । उपपन्नं पुरुषोत्तमपितृदर्शनम् । हला, विभावयामि मनः-
पटले तत्पितरौ पुण्यदर्शनौ—

पश्यामि मातरममूं महनीयमायां
पुण्यात्मिकां गुणवतीं तनयानुरागाम् ।
पूज्यं च पौरुषधरं पितरं प्रतापं
गंगाधरं प्रवयसं गिरिजासमेतम् ॥ २० ॥

स्नेहलता—(सास्त्रम्) यथार्थं वर्णितौ भवत्या तावलौकिकौ दंपती ।

रुक्मिणी—हला, वाग्वृत्त्यैव केवलया समाधानमस्माकम् । युवराजः पुनराकर्षति
मां प्रतीपम् ।

स्नेहलता—(सावेगम्) कथं कथमाकर्षति । अस्मत्पक्षेऽपि प्रभावोऽमोघः ।

रुक्मिणी—विवाहमुद्धर्तस्तावत्साप्ताहिक एव सन्निहितः । द्वारकास्थितप्रभावः
कथमावहत्यत्र यथासमयम् ।

स्नेहलता—संदेशपत्रं लिखतु भवती । यावदहं सुदेवभूदेवमाह्वयामि ।

Rukmini—Yes; it was just in the fitness of things to see the parents of the great Prince. Friend, I can imagine (in my mind) the auspicious appearance of those parents.

Verse 20—I see the mother just like the ancient goddess of great prowess, of great merit, of great qualities and of great affection for her children; and I also see the venerable father of manly form and of great valour, just like God Gangadhar of advanced age and in the company of Girija.

Snehalata—(*With tears in eyes*) You have described the old and incomparable couple quite graphically.

Rukmini—Friend, we have to be satisfied only by such verbal description, because the crown-prince is pulling me in the opposite direction.

Snehalata—(*Energetically*) How, how can he pull? On our side also there is infallible power.

Rukmini—The marriage day is very near, just in a week. How is the power in Dwaraka to flow here in time !

Snehalata—You should write a latter of message; while I call Sudev Brahmin.

रुक्मिणी—आम्, समीचीनं मन्त्रणम् ।

[स्नेहलता निष्कान्ता]

कमुद्दिश्य किं च लिखामि । (क्षणं विमृशति)

ॐ—“ श्रुत्वा गुणान् भुवनसुन्दर तेऽद्वितीयान्

वृन्दावने विकसितान् व्रजबालभावान् ।

गोभक्तिमूलकलितान् खलमंथनार्थान्

आकर्षिताऽस्मि तव पादपयोजपीठम् ॥ १ ॥

दृष्ट्वा त्वदीयमुखचन्द्रमिहाप्यकाण्डे

स्रोतस्विनी-तटगते वनराजिभागे ।

श्रीकृष्ण कान्तिमपि ते घननीलशोभाम्

आकर्षिताऽस्मि तव पादपयोजपीठम् ॥ २ ॥

चित्रार्पितस्त्वमभवो मम दर्शनेन

मुग्धाऽप्यहं समभवं तव दर्शनेन

इत्थं गतेऽन्तरभवे विधिवेद्यवृत्ते

आकर्षिताऽस्मि तव पादपयोजपीठम् ॥ ३ ॥

Rukmini—Good, a fine suggestion.

(*Exit Snehalata*) What and whom should I write ! (*Thinks for a while.*) Om—

Verse 21—Oh the most handsome person in the world, having heard of your matchless qualities, developed at Vrindavana, with the sentiments of the cowherd children, fostered on the basis of devotion to cows, significant on account of the destruction of the wicked, I have been attracted to the sacred seat of your lotus-feet.

Verse 22—Having seen your moon-like face accidentally here in a grove of trees on the bank of the river, oh Shrikrishna, and your bluish brilliance like that of the cloud, I have been attracted to the sacred seat of your lotus-feet.

Verse 23—On seeing me you became wonderstruck as if drawn in a picture; and on seeing you I too became enchanted; after this event that came about owing to some inner force caused by the unknown factor namely fortune, I have been attracted to the sacred seat of your lotus-feet.

नैसर्गिके जलतटे द्रुमवाटिकायां
 सौभाग्यतः प्रथमदर्शनजोऽनुरागः ।
 गोबालवृन्दनिकटे परिहासपार्श्वे
 आकर्षिताऽस्मि तव पादपयोजपीठम् ॥ ४ ॥

आवां नृपालकुलजौ नयनीतिवन्तौ
 विद्याविकासविभवेन समानशीलौ
 धेन्वर्चनाघनिसुरादरमावयोगौ
 आकर्षिताऽस्मि तव पादपयोजपीठम् ॥ ५ ॥

तन्मे भवान् खलु वृतः पतिरुत्तमीय
 आत्मार्पितां च भज मां यदुवीर जायाम्
 मा वीरभागमभिगच्छतु चैद्य आराद्
 गोमायुचन्मृगपतेर्वलिमम्बुजाक्ष ॥ ६ ॥

पूर्वेद्युरस्ति महती कुलदेवतार्चा
 यस्यां बहिर्नववधूर्गिरिजामुपेयात् ।
 तन्मां प्रसह्य हर भो हरिवीर्यराज
 निर्मथ्य चैद्यमगधेशवलं रणाग्रे ॥ ७ ॥

Verse 24—Very fortunately we developed love at first sight for each other in the natural surroundings of the grove of trees on the bank of the river in the presence of a group of cows and children and on the background of sweet humour; (therefore) I have been attracted to the sacred seat of your lotus-feet.

Verse 25—We both are born in royal families, are endowed with education and moral qualities, are of similar nature, possess advanced learning, entertain feelings of cow-worship and respect for Brahmins; (therefore) I have been attracted to the sacred seat of your lotus-feet.

Verse 26—Thus I have chosen you, oh worthiest Prince, as my husband and you accept me to be your wife, self-offered; let Chaidya (Shishupal) not touch at all your due share, oh great warrior and lotus-eyed Prince, just like a jackal wishing for the food of the lion.

Verse 27—On the day before marriage a festival worship of the family Goddess will take place; for which the new bride

इति विदर्भराजकन्याया रुक्मिण्या विज्ञापना यदुकुलोत्पन्नं वसुदेवसूनुं श्रीकृष्णं प्रति ।—

[ततः प्रविशति स्नेहलता सुदेवविप्रानुगता]

रुक्मिणी—भूदेव, अभिवादयेऽत्रभवन्तम् ।

सुदेवः—वाञ्छितवरं प्राप्नुयाः ।

रुक्मिणी—एतत्पत्रं गृह्यतां द्वारकां च क्षिप्रं गत्वा समर्प्यताम्—

[सलज्जा तूष्णीं तिष्ठति]

स्नेहलता—(सस्मितम्) यदुवीराय श्रीकृष्णाय ।

सुदेवः—एवं करिष्यामि । अपि विज्ञापनीयमन्यत् किमपि ।

[रुक्मिणी न वदति किमपि]

स्नेहलता—उच्यताम्—“ माघमासे शुक्लपक्षे पञ्चम्यां विवाहमुहूर्तो निश्चितः ।

will go out to the Goddess-temple; at that time, oh lion-hearted Prince, take me away forcibly after having crushed the armies of the kings of Chedi and Magadha on the battle-field.”

This is the request of Rukmini the Princess of the king of Vidarbha to Shrikrishna the son of King Vasudeo born in the family of Yadus.

(*Then enters Snehalata followed by Sudev Brahmin.*)

Rukmini—Oh earth-god, I bow to thee.

Sudev—May you get the desired bride-groom.

Rukmini—Please take this letter, go soon to Dwaraka and hand it over to.....

(*Stands silent through bashfulness.*)

Snehalata—(*Smilingly*) To Shrikrishna, the Yadu warrior.

Sudev—I shall do so. Is there anything else to be told ?

(*Rukmini does not say anything.*)

Snehalata—Tell him—“ The fifth-day in the bright half of the Magha month has been fixed as the marriage day. Therefore you have to come here the day before—that is the fourth day.”

तच्चतुर्थ्यामेवात्रागन्तव्यम् ” इति सनिर्बंधं प्रार्थ्यताम् । भवान् श्रीकृष्णसमागमेन
स्थस्य एव प्रतिनिवर्तताम् ।

रुक्मिणी—भूदेव, एतत्पाथेयमिमानि च वस्त्राणि भवत्कृते ।

सुदेवः—साधु । एष प्रस्थितोऽस्मि द्वारकामार्गेण ।

[निष्क्रान्तः सुदेवः]

शुद्धमतिः—(प्रविश्य) कोऽसौ प्रयातः ।

रुक्मिणी—अम्ब, ब्राह्मणः ।

शुद्धमतिः—किं द्वारकाधीशदूतोऽसौ ।

रुक्मिणी—नहि नहि । अस्मत्पुरोहितः ।

शुद्धमतिः—किमर्थमायातः किमर्थं च प्रयातः ।

[रुक्मिणी मातृवक्षसि मुखमावृणोति]

स्नेहलता—देवि, मयाऽऽहूतः स विप्रो भर्तृदारिकासन्देशपत्रं गृहीत्वा
द्वारकाधीशं प्रति प्रस्थितः ।

शुद्धमतिः—(सस्मितम्) कच्चिद्रेमसन्देशः प्रेषितः ।

You should say this with urgency. You may return here along
with Shrikrishna in his chariot.

Rukmini—Oh earth-god, these provisions and gifts are for you.

Sudev—Good; here I start by the road to Dwaraka.

(*Exit Sudev.*)

Shuddhamati—(*Entering*) Who goes there ?

Rukmini—Mother, that is a Brahmin.

Shuddhamati—Did he come from Dwaraka ?

Rukmini—No, no; he is our priest.

Shuddhamati—Why did he come and why did he go ?

(*Rukmini hides her face on the breast of her mother.*)

Snehalata—Your Majesty, I called the Brahmin and he has
left for Dwaraka with a message from the Princess.

Shuddhamati—(*Smilingly*) Is it a love-letter ?

ना....१०

स्नेहलता—अथ किम् ।

रुक्मिणी—सखि—

स्नेहलता—देवि, नहि नहि । केवलं विवाहनिमन्त्रणं प्रहितम् ।

शुद्धमतिः—आम्, ज्ञातम् । द्वयमपि समेतम् । (स्नेहलता हसति)

रुक्मिणी—अम्ब—

शुद्धमतिः—वत्से, नैतदधर्म्यं नाम । अलौकिकः खलु राजकुमारः श्रीकृष्णः ।

स्थाने त्वयाऽऽर्चार्पणं कृतम् । सफलो भूयात् त्वन्मनोरथः कुलदेवताप्रसादात् ।

[चतुर्थः प्रवेशः समाप्तः]

[चतुर्थोऽङ्कः समाप्तः]

Snehalata—Yes.

Rukmini—You friend !

Snehalata—Oh Queen, no love-letter; only a marriage invitation is sent.

Shuddhamati—Well, I understand—both in one. (*Snehalata laughs.*)

Rukmini—Mother—

Shuddhamati—Dear daughter, this is not at all unnatural. Prince Shrikrishna is really incomparable. You have made your offer just to the right person. May your desire be fulfilled by the grace of the family Goddess. (*caresses Rukmini*).

[*End of the Fourth Scene*]

[*End of Act IV*]

पञ्चमोऽङ्कः

प्रथमः प्रवेशः

[प्रासादशिखरे भीष्मकामात्यौ]

भीष्मकः—अमात्य, सुदर्शना नाम राजधानी नानावर्णमालापताकालंकृता ।
तथाहि—

चातोत्क्षिप्ता वियति बहुशो भान्ति केतून्नतान्ता
वर्णाकल्पाः प्रतिभवनतः पत्रपुष्पात्तमालाः ।
वाल्हीकाढ्याः पुरपथतला गन्धचूर्णावकीर्णाः
सर्वव्यापी ध्वनति मधुरो गीतवादित्रनादः ॥ १ ॥

अमात्यः—एवमेतन्महाराज । न केवलं युवराजादेशात् किंतु पौरप्रोत्साहनादपि
प्रवृत्तमहोत्सवं नगरम् । अस्मदीयोज्यमुत्सव इति प्रत्येकं नागरिकाणामभिमानः ।
सर्वं द्विगुणमाचरितं प्रजाजनै राजनिष्ठप्रेरितैः ।

The Fifth Act

The First Scene

[*King Bhishmaka and a Minister at the top of the palace*]

Bhishmaka—Minister, the capital is really worth seeing;
because—

Verse 1—The high tops of flags shine in the sky in large numbers, being fluttered by the wind; the garlands of leaves and flowers of various colours are to be seen on every house; the surfaces of the roads in the town are sprinkled with sandal waters and decorated with coloured powders; and the sweet sounds of vocal and instrumental music are pervading all the quarters.

Minister—This is so, Your Majesty. The city is fully decorated not merely by the crown-prince's orders but through the citizens' own enthusiasm. Every citizen is proud about the ceremony, because he feels that it is his own concern. Everything has been doubly done by the subjects that are inspired by devotion to the king.

भीष्मकः—अमात्य, आगताः किं सर्वे निमंत्रितनृपालाः ।

अमात्यः—अथ किम् स्वामिन्, विभवान्विताः निखिलभूपालाः समायाताः स्वस्वनिवासैश्चाधिष्ठिता वर्तन्ते ।

भीष्मकः—भवतु । अद्य कुलदेवतापूजनं प्रहयज्ञश्च क्रियते । श्वस्तनो विवाह-मुहूर्तः । अचिरेण गिरिजामन्दिरं प्रति यास्यति नववधूवेषेण वत्सा रुक्मिणी । तां दिदृक्षे प्रथमम् ।

अमात्यः—तथा । अहं गच्छामि युवराजादेशानुष्ठानाय । (निष्क्रान्तः)

[भीष्मकः परिक्रामति—रुक्मिणी महावस्त्रालंकारभूषिता शुद्धमतिः स्नेहलता च]

स्नेहलता—देवि, एतान्याभरणानि न स्वीकरोति भर्तृदारिका ।

शुद्धमतिः—स्नेहलते, अलं निर्बन्धेन । यथेच्छमेव गच्छतु सा गिरिजामन्दिरम् ।

स्नेहलता—अद्यापि न प्रत्यागतः सुदेवो द्वारकायाः । तेन विमनस्का भर्तृदारिका ।

रुक्मिणी—हला—

Bhishmaka—Oh Minister, have all the invited kings arrived ?

Minister—Yes, Sire. All the kings have arrived in full pomp and glory and have settled down in their own bungalows.

Bhishmaka—All right. Today the family Goddess will be worshipped and planet-sacrifice will be performed. The marriage-day is the next day. Princess Rukmini will soon go to the temple of Girija Goddess. I wish to see her now.

Minister—Be it so. I shall go to do the bidding of the crown-prince. (*Exit Minister.*)

(*Bhishmaka moves about; Rukmini is in rich clothes and with rich ornaments on; Shuddhamati and Snehalata are also there.*)

Snehalata—Oh Queen, the Princess does not put on these ornaments.

Shuddhamati—Snehalata, let her go to the Girija temple just as she likes.

Snehalata—Sudev has not yet returned from Dwaraka; thereby the Princess is dejected.

Rukmini—You friend !

शुद्धमतिः—स्वाभाविकमेवेदम् । कुलदेवतां प्रार्थयामहे ।

भीष्मकः—(प्रविश्य) सिद्धा किं वत्सा गिरिजामन्दिरयात्रार्थम् ।

शुद्धमतिः—पित्राशीर्वादस्तावत्प्रथमं प्रहीतव्यः । तदनन्तरं कुलदेवताप्रसादः—

द्वारदासी—(प्रविश्य) संप्राप्तो द्वारदेशे ।

स्नेहलता—(ससंभ्रमम्) अये, कः ।

द्वारदासी—कोऽपि ब्राह्मणः ।

भीष्मकः—शीघ्रं प्रवेशय तम् ।

[द्वारदासी निष्कामति पुनश्च प्रविशति ब्राह्मणेन सह ।]

द्वारदासी—इत इत आयातु भूदेवः ।

[सर्वे ब्राह्मणं प्रणमन्ति]

भीष्मकः—भूदेव, इदमासनमलंकृतम् ।

[ब्राह्मण उपविशत्यासने]

Shuddhamati—That is quite natural. Let us pray to the family Goddess.

Bhishmaka—(*Entering*) Is our daughter ready to go to the temple of Goddess Girija ?

Shuddhamati—She has to receive father's blessings first; then the favour of the family Goddess—

Door-keeper—(*Entering*) Has arrived at the door.

Snehalata—(*Confusedly*) Oh, who has arrived ?

Door-keeper—Some Brahmin.

Bhishmaka—Send him in immediately.

(*The Door-keeper goes out and again enters with the Brahmin.*)

Door-keeper—Here, here you may come, oh Brahmin.

(*They all bow to the Brahmin.*)

Bhishmaka—Oh earth-god, please take this seat.

(*The Brahmin sits on a chair.*)

स्नेहलता—अपि द्वारकाया निवृत्तो भवान् । समासादितः किं श्रीकृष्णः ।
किं नायातः स भवता सार्धम् । कदाऽऽगमिष्यति—

सुदेवः—स्नेहलते, कति प्रश्नान् पृच्छसि युगपदेव । क्षणं धैर्यमवलम्बस्व ।
महाराज, दृष्टो मया पुरुषोत्तमः श्रीकृष्णः ।

भीष्मकः—कः सन्देशस्तत्रभवतः ।

सुदेवः—श्रीकृष्णः स्वयमायातोऽत्र । तदर्थेनैव प्रतिनिवृत्तोऽहम् ।

स्नेहलता—(सहर्षम्) हन्त मातर्जीवामि ।

भीष्मकः—कुत्र वर्तते तत्रभवान् ।

सुदेवः—नगरोपान्ते वनराजौ विश्राम्यति सः । यथासमयमायास्यति गिरिजा-
मन्दिरम् ।

भीष्मकः—भवतु । इमानि वस्त्राभरणानि स्वीक्रियन्ताम् ।

[ब्राह्मणाय वस्त्रालंकारान् प्रयच्छति]

शुद्धमतिः—हा कष्टम् । नारायणस्वरूपिणे वराय स्वागतं व्याहर्तुं न शक्नुमः ।

Snehalata—Have you come from Dwaraka ? Did you see Shrikrishna ? Has he not come with you ? When is he to come ?

Sudev—Snehalata, how many questions do you ask at once ! Have patience for a while. Your Majesty, I saw the great Prince, Shrikrishna.

Bhishmaka—What is his message ?

Sudev—Shrikrishna has himself arrived here. I have returned in his chariot only.

Snehalata—(Joyfully) Oh mother, how nice !

Bhishmaka—Where is that Prince ?

Sudev—He is resting in a grove of trees at the border of the town ; and will come to the Girija temple in good time.

Bhishmaka—Good. Please accept these clothes and ornaments.

(Gives clothes and ornaments to the Brahmin.)

Shuddhamati—Alas ! We cannot accord cordial wel-come to God Narayan in the form of the bride-groom.

भक्षिकः—पराधीनाः स्मः । कुलदेवता व्याहरन्ति स्वागतं तत्रभवते । पश्यत भोः—
[स्नेहलता सानन्दं नृत्यतीतस्ततः परिष्वजति च स्नेहं रुक्मिणीम् ।]

समायातः कामं कुलसकलपुण्येन दिवसः
प्रसन्नः पूर्णात्मा यदिह समुपस्थो यदुवरः ।
सुतायाः सन्देशाद् व्यवहरति नूनं समयतः
शुभं शीलं काले फलति विमलात्माश्रयवलम् ॥ २ ॥

भूदेव, कथं संभावितो भवान् द्वारकायाम् ।

सुदेवः—महाराज, महता प्रेम्णा आदरेण च संमानितोऽहं श्रीकृष्णेन ।

सिंहासनात्वरितमेत्य च बाह्यदेशं
नत्वा मदीयपदमासनमानयन्माम् ।
संपूज्य भावभरितो यदुवीर आसीत्
पप्रच्छ सौम्यवचसा कुशलं समग्रम् ॥ ३ ॥

ततोऽहमपि समाहितचित्तो भूत्वा तूष्णीं स्थितः । केनापि कालेन स्मारितो

Bhishmaka—We are not free. The family Goddesses will welcome him. Just see—

(*Snehalata joyfully dances here and there and embraces Rukmini lovingly.*)

Verse 2—The day has come fortunately as a result of the merit of the whole family. The all-pervading God seems to be pleased as the great Yadu Prince has arrived here; he will certainly act rightly in time according to our daughter's message. Good character gets its fruit in due course as a result of the pure soul force.

Oh earth-god, how were you received in Dwaraka ?

Sudev—Your Majesty, I was received by Shrikrishna with great affection and respect.

Verse 3—Jumping down quickly from the royal throne and coming to the door, he bowed down to me and took me to a seat. On worshipping me the great Yadu prince was filled with sweet feelings; and then he made enquiries all about my health in sweet words.

Then I, too, became rather sentimental and sat still.

निजनियोगं रुक्मिणीप्रेमसंदेशं वाचितवान् । तमेकतानतया श्रीकृष्णः शुश्राव ।
अचिरादेव मध्यरात्रे रथस्थो मामिहानिनाय च ।

भीष्मकः—अपि न कश्चित्सहायस्तस्य ।

सुदेवः—एकाकी शस्त्रालसहितः स यदुवीरो नगरोपान्तेऽवतिष्ठते । न कोऽप्य-
न्यस्तेन सार्धम् ।

भीष्मकः—महत्साहसमिदम् । भवतु । वत्से, गिरिजामन्दिरगमनाय सिद्धा भव ।

रुक्मिणी—तात, भवत्कृपाञ्जलाद् गमनोन्मुखाऽहं यदुसदनाय वा यमसदनाय
वा । अम्ब,

स्वकुलदुहिता प्रेमाचारैर्निजाङ्कसुपालिता
विनयविभवैर्लोकालोके प्रयत्नसुबोधिता
इयमहमथाह्वानं श्रुत्वा प्रयामि निजाश्रमं
प्रणयसुभगा स्नेहाशीर्भिर्गतिर्ह्यनुमन्यताम् ॥ ४ ॥

[शुद्धमत्या वक्षसि स्वमुखमावृणोति]

[सर्वे प्रेमाश्रुभिराकुलितनेत्रास्तिष्ठन्ति]

After some time being reminded of my duty I read out Rukmini's love-message. Shrikrishna heard it attentively. Then very soon at mid-night he brought me here in his chariot.

Bhishmaka—Is there no one else with him ?

Sudev—That Yadu Prince is all alone with his war-weapons at the border of the town. No one else is with him.

Bhishmaka—This is a great venture. All right; dear daughter, you may get ready to go to the temple of Girija Goddess.

Rukmini—Oh papa, I am prepared to go away from the protection of your affection either to the home of the Yadus or to the home of Yama ! Oh mother—

Verse 4—The daughter in the family has been well brought up on the lap with affectionate nursing; and has been carefully educated in worldly and other-worldly affairs with proper aids. I am that daughter, ready to go to my own abode after having heard the divine call. My departure, fortunate through affection, may be blessed (by you all) with approval of love.

(She covers her face on the breast of Shuddhamati. All the people stand still with their eyes filled with tears of love.)

भीष्मकः—किमुच्यते । सर्वथा विवशोऽस्मि संवृत्तः । शृणुत भोः स्निग्धाः सुजनाः

वत्सा याति पतिस्थलं बहुमतं भाग्येन संप्रापितं
संमिश्रानुभवैर्मदीयहृदयं संस्पृष्टमुत्कण्ठितम् ।
विश्वात्माश्रितदेवताकुलचरादीनां शुभैर्माषितै-
र्दम्पत्योः कृतकृत्यपुण्यफलितैर्भूयात्सदा मंगलम् ॥ ५ ॥

देवि, कन्यावियोगाय सिद्धा भव ।

शुद्धमतिः—(साक्षम्) आम् ।

भीष्मकः—स्नेहलते, अनुयाहि वत्सां गिरिजामन्दिरमार्गेण ।

स्नेहलता—यथाऽऽज्ञा । (बाष्पाकुलितनेत्रा)

शुद्धमतिः—वत्से, कदाऽऽयास्यसि पतिसहिता प्रासादम् ।

रुक्मिणी—अम्ब, महद्भेतुगर्भः सन्देहसमयोऽयम् । न जाने किं भविष्यति

Bhishmaka—What should say I ! I have become entirely helpless. Oh kindly souls, please listen—

Verse 5—Our daughter is going to her husband's home, which has been most welcome and chosen by good-luck; my heart is overflowing with sentiments of various natures and hence it is full of uneasiness. May the new couple be happy always with fruits of merit and with auspicious blessings of the elderly persons in the family and Goddesses under the inspiration of the universal spirit.

Oh Queen, be prepared for separation from our dear daughter.

Shuddhamati—(*Tearfully*) Yes.

Bhishmaka—Snehalata, follow our daughter along the road to the temple of Goddess Girija.

Snehalata—I shall do so. (*with tears in her eyes*).

Shuddhamati—Oh daughter, when will you come with your husband to the palace ?

Rukmini—Mother, this occasion is full of doubt and great significance. I do not know what will happen in the next two hours. Nor can I tell when I can experience your affectionate

होराद्वयेन । कदा वा तव स्नेहस्पर्शमनुभविष्यामि पुनरपि । सर्वसाक्षिणः
स्वाधीना श्वस्तनघटना ।

समाप्तः प्रथमः प्रवेशः

—०—

द्वितीयः प्रवेशः

[गिरिजामन्दिरे महती यात्रा । स्त्रीबालानां संमर्दः । दास्यनुगता रुक्मिणी
पुरोहितश्च ।]

पुरोहितः—भो राजपुत्रि, समाम्ना गिरिजापूजा । भवानीदेवी प्रदक्षिणीक्रियतां
प्रणम्यतां च ।

रुक्मिणी—ओम् । (तथा करोति)

पुरोहितः—“ प्रार्थनानमस्कारान् समर्पयामि । ”

रुक्मिणी—पूजागतां प्रार्थनां समाप्य गन्तव्यं भवता । तदनन्तरमेकाकिनी
स्वयमपि प्रार्थये भवानीम् ।

पुरोहितः—युज्यते । तेन हि पुरोहितपूजां कर्तुमर्हति भवती ।

touch again. The future event is in the hands of the all-knowing God.

(End of the first Scene)

—०—

The Second Scene

[Great fair in the temple of Goddess Girija. A large assemblage
of women and children. Rukmini followed by maids and the royal
priest.]

Priest—Oh princess, the worship of the Goddess is over. You
may go round the Goddess and fall at her feet.

Rukmini—Yes. (Does so)

Priest—Finish your prayer and salutations.

Rukmini—You may go out after finishing the usual prayer in
connection with the worship. Then I shall say my own
prayers to the Goddess by myself.

Priest—Right. If so, you may finish the worship of the priest.

रुक्मिणी—बाढम् ।

[ब्राह्मणाय पाद्यगन्धपुष्पदक्षिणां समर्पयति । नमस्करोति च ब्राह्मणम्]

पुरोहितः—आयुष्मती—सौभाग्यवती भूयाः ।

[स वहिर्गच्छति । सर्वाः स्त्रियश्च वहिर्गच्छन्ति ।]

रुक्मिणी—अयि भवानि, किं विज्ञापयामि । सर्वज्ञा सर्वसाक्षिणी सर्वसामर्थ्यवती च त्वम् । सकलवृत्तं सर्वेषां मनोगतं च जानासि त्वम् । अस्मिन् समये यत्समुचितं तत्संपादयितुमर्हसि त्वम् ।

अम्बे, भवानि, गिरिजे, शिवपत्नि, दुर्गे
भूपालवंशविबुधा त्वमसि प्रसिद्धा ।
त्वां पूजयामि दृढभावरताऽहमेवं
त्रायस्व मां व्यतिकराद्विषभावसानात् ॥ १ ॥

गोवत्सलालनमतीव सदा प्रियं मे
ज्येष्ठस्य नैव भवतीह च संमतं तत् ।
आरभ्य तद्दिनमसौ क्रमते विरुद्धं
त्रायस्व मां व्यतिकराद्विषभावसानात् ॥ २ ॥

Rukmini—Certainly.

[Offers water, sandal-ointment, flowers and monetary gifts to the Brahmin and bows down to him]

Priest—May you live long with your husband.

[He goes out; so also do the other women.]

Rukmini—Oh Goddess, what should I tell you ! you are all-knowing, all-seeing and all-powerful; you know all that has happened and also the contents of the minds of all. You alone can bring about whatever is right and just on this occasion.

Verse 6—Oh mother, Bhavani, Girija, Durga and wife of Shankar, you are the famous Goddess of the royal family of this kingdom; I thus worship you with a firm devotion; kindly save me from the danger which is likely to result in ruin.

Verse 7—The fondling of cows and calves has always been very dear to me; but my elder brother never liked it; and since that day he has been acting against me; (so) kindly save me from the danger which is likely to result in ruin.

तन्मित्रचैद्यनृपतिं वृणुयां विवाहे
एतद्दुराग्रहपरो वदतीह रुक्मी ।
संबंध एष न वरं मम भाति कामं
त्रायस्व मां व्यतिकराद्विषमावसानात् ॥ ३ ॥

दिष्ट्या मदीयदृशमेति यदूत्तमोऽयं
रूपेण यस्य विवशा मुदिताऽस्मि जाता ।
श्रीकृष्णमेव पतिमद्य वृणोमि भावात्
त्रायस्व मां व्यतिकराद्विषमावसानात् ॥ ४ ॥

आत्मार्पिताऽस्मि वसुदेवसुताय नूनं
सोऽप्यत्र सिद्ध इव तिष्ठति मां विवोदुम् ।
प्राणा उतेह पुरतः स्तवपञ्चकं ते
त्रायस्व मां व्यतिकराद्विषमावसानात् ॥ ५ ॥

अम्ब, व्रजाम्यधुना बहिः । (देवतालयाद्बहिर्गच्छति)

[द्वारदेशे रथस्थः श्रीकृष्णः]

Verse 8—"I should willingly marry the king of the Chaidyas who is his friend,"—so says Rukmi in a very obstinate manner; but this connection is not at all liked by me; (hence) kindly save me from the danger which is likely to result in ruin.

Verse 9—Luckily this best Yadu Prince has come into my sight; by whose looks I have become delighted and also enchanted; I shall choose only Shrikrishna as my husband devotionally; kindly save me from the danger which is likely to result in ruin.

Verse 10—Really I have surrendered myself to this son of Vasudev; who is ready just here to marry me; in the form of these five verses of prayer I have offered at your feet my own life; (thus) kindly save me from the danger which is likely to result in ruin.

Oh mother I am going out now.

(*Rukmini goes out of the temple.*)

[*Shrikrishna is there at the gate in his chariot.*]

श्रीकृष्णः—प्रिये, एहि । स्वागतं ते निजरथे ।

रुक्मिणी—आम् । यथासमयं संप्राप्तो भवान् ।

[श्रीकृष्णस्य दक्षिणहस्तमवलम्ब्य रथमारोहति रुक्मिणी ।]

[तत्क्षणमेव च सारथिः प्रेरयति तुरगान् सवेगम्]

श्रीकृष्णः—द्वारकामार्गेण यास्यामः ।

रुक्मिणी—रुक्मिचैद्यमगधेशादयोऽनुधावन्ति त्वरितं ससैन्याः ।

श्रीकृष्णः—न गणयामि कमप्यधुना त्वत्सहायोऽहम् । पश्य तावन्मद्विक्रमम् ।

चैद्याँश्चूर्णयितुं चकास्ति खचिता चित्रा प्रचंडा गदा

मृदनाभ्यद्य ममायुधैर्मथनकैर्मात्मात्मकैर्मागधान् ।

नाराचैर्विभिनद्धि तीव्रशिखरैर्मर्माणि रुक्मिश्रिता—

न्यन्येषां गणना कुतोऽस्ति समरे चक्रंधरे मत्करे ॥ ११ ॥

Shrikrishna—Oh Dear, come on. You are wel-come in this my chariot.

Rukmini—Yes; you have arrived here right in time.

[Rukmini ascends the chariot, holding the right hand of Shrikrishna. Immediately the charioteer goads the horses on with full speed.]

Shrikrishna—Let us go along the road to Dwaraka.

Rukmini—The kings of Chedi and Magadha and Rukmi will pursue us instantly with their armies.

Shrikrishana—With your help I shall not care for anyone now. You just see my bravery.

Verse 11—This big mace, well-formed and coloured, is shining here in order to pound the Chaidyas; I shall crush the Magadhas by other weapons which are very sharp and fatal; I shall pierce the vital parts of Rukmi with my arrows which have very sharp points; and who can save the others on the battle-field while I am holding up this wheel in my hand.

Rukmini—Has not the elder brother-in-law come with you ?

रुक्मिणी—ज्येष्ठदेवरो नागतः किं भवत्सार्धम् ।

श्रीकृष्णः—त्वत्प्रेमपत्रं वाचयित्वा सत्वरमागतोऽहं ब्राह्मणेन सह । नैतत्कथितं कस्मैचिदन्यस्मै । प्रायश आयास्यति ज्येष्ठराजो मामन्वेष्टुम् ।

रुक्मिणी—(कातरतया) तेन हि सकंपं मे हृदयम् ।

श्रीकृष्णः—किं निमित्तम् । ज्येष्ठराजो वत्सानिर्विशेषं त्वयि स्निह्यति ।

रुक्मिणी—परमसामान्यं ममाचरितमिदं वीक्ष्य न जाने किं मन्यतेऽसौ ।

श्रीकृष्णः—अलमुद्वेगेन । बाह्योऽपि वात्सल्यान्तरोऽप्रजराजः । द्रक्ष्यस्यद्य तस्य विप्रहविक्रमं चानुजानुरागं च ।

झंझावातः प्रचण्डो रणभुवि विचरन्नुच्चघोषैः प्रणादन्

आकृष्यारातियोधान्हलधरसुभटो हन्ति घातैः कठोरैः ।

शत्रूणामस्त्रयन्त्रं मुसलविचलनैर्धूनयत्येव शीघ्रं

संग्रामे भ्राजमानः प्रलय इव महादेहधारी करालः ॥ १२ ॥

Shrikrishna—On reading your love-message I quickly came here along with the Brahmin. I have not told this to anyone else. Very probably my elder brother will soon come in search of me.

Rukmini—(*Nervously*) Then I feel a tremble in my heart.

Shrikrishna—Why ! The elder brother has great affection for you as if for a younger sister.

Rukmini—But seeing my extra-ordinary conduct, I do not know, what he will think.

Shrikrishna—Enough of uneasiness. My elder brother, though out-wardly huge and rough, is inwardly very kind and tender. You will see today his bravery on the battle-field and affection for me, his younger brother.

Verse 12—The great warrior Haladhar moves about on the battle-field like a stormy wind producing loud sound; he pulls the enemies with his plough and kills them with hard hits; he wards off quickly the nets of missiles coming from the enemy by the movements of his staff; like the God of death very huge and dreadful he shines on the battle-field.

रुक्मिणी—वर्णनेनापि वेपमानाऽहं किं च प्रत्यक्षदर्शनेन किं भविष्यति ।

श्रीकृष्णः—(रथवेगं निरूप्य) हयजवस्यापि न परिचिता त्वम् । रथचर्या-
नभ्यस्ता च । पश्य

वलगन्ति वायुजवतो बहुवेगवाहा
मार्गेण धूर्णति रथो विषमांकितेन ।
पार्श्वस्थवृक्षततयो ननु धावमाना
वातेरितानि तृणपर्णदलानि यान्ति ॥ १३ ॥

अन्यच्च—

दारुकः सारथिर्दक्षो हयविद्याविशारदः ।
प्रवीणो युद्धशास्त्रेऽपि यथाकालं दिशेद्रथम् ॥ १४ ॥
समाप्तो द्वितीयः प्रवेशः

Rukmini—I am trembling just on hearing the description; then on seeing him actually what will happen !

Shrikrishna—(*Marking the speed of the chariot*) You are not used to the speed of horses or to the life in a chariot. Just see—

Verse 13—The very swift horses are galloping with the speed of the wind; the chariot is rolling along the road with ups and downs; the rows of trees on both sides are as if running backwards; and the bits of grass and leaves are being blown about by the wind.

Moreover—

Verse 14—The charioteer Daruk is expert and well-versed in the management of horses; he is also skilled in the science of war and directs the chariot as suited to the occasion.

(*End of the Second Scene*)

तृतीयः प्रवेशः

[गिरिजामन्दिरभागः—पौरा दास्यश्च]

प्रथमा दासी—हा धिग्, हा धिक् । अपहृता भर्तृदारिका, अपहृता ।

द्वितीया दासी—केनापहृता । कथमपहृता ।

प्रथमा दासी—न जाने । रथस्थः कोऽपि राजपुत्र आसीत् ।

पौराः—युवराजाय कथयामोऽनर्थमिमम् ।

[केचिद् धावन्ति प्रासादं प्रति]

द्वितीया दासी—महाराजाय च निवेदयामि सकलं वृत्तम् ।

प्रथमा दासी—सुचिरं मन्दिरान्तस्था राजपुत्री । उत्तरद्वारेण बहिर्गता सा ।

द्वितीया दासी—तत्रैव स राजपुत्रो रथस्थस्तां प्रतीक्षमाणोऽतिष्ठत् ।

[अत्रान्तरे रुक्मी मन्दिरं प्राप्तः]

रुक्मी—धिग्युष्मान्, रे कातराः । कथं युष्मत्समक्षं वत्साऽपनीता राजपुत्रेण ।

The Third Scene

[Part of the temple of the Goddess—some citizens and maids]

First maid—Alas, alas ! The Princess is taken away, taken away !

Second maid—By whom is she taken away ? And how ?

First maid—Not known ; some prince was there in his chariot.

Citizens—We shall communicate this mishap to the crown-prince.

[Some of them run to the palace.]

Second maid—I shall narrate the whole occurrence to His Majesty.

First maid—The Princess was inside the temple for a long time. She went out by the northern door.

Second maid—Just there the prince was waiting for her in his chariot.

(By this time Rukmi came to the temple.)

Rukmi—Fie upon you, cowards ! How did the Prince take away my sister just in your presence !

राजपुरुषः—(प्रविश्य) चैद्यमागधाः प्रधाविता द्वारकामार्गेण ।

रुक्मी—किमर्थं तेनैव पथा ।

राजपुरुषः—तत्र दृष्टा रथपदवी । तामनुदुद्बुधुः सर्वे योधाः ।

[ततः प्रविशतः सम्राज्ञी भीष्मकश्च]

भीष्मकः—किं नासन् राजरक्षका अत्र ।

रुक्मी—बहवो रक्षका इतस्ततो निजकार्यव्यापृता बभूवुः । न कोऽपि कथयति कथं वत्साऽपकृष्टा केन च साऽपहृता ।

शुद्धमतिः—युवराज, निखिलं राजव्यवहारं समीक्षसे त्वम् । कुत्रास्ति चतुरंगसैन्यम् ।

रुक्मी—बहवः सैनिका अत्रासन् । परं ते सर्वे क्लीबाः—स्त्रेणाः—दुर्बलाः ।

राजदूतः—(प्रविश्य) दारुणः संप्रामः प्रवर्तते नगरोपान्ते ।

रुक्मी—केन सार्धं युध्यन्ते चैद्यमागधाः ।

Royal messenger—(*Entering*) The Chaidyas and the Magadhas are marching along the road to Dwaraka.

Rukmi—Why by the same road ?

Royal messenger—There the trace of a chariot was seen. All the warriors run along the same.

(*Then enter king Bhishmaka and the Queen.*)

Bhishmaka—What ! Were there no royal guards here ?

Rukmi—Many guards were here and busy in their own duties. But nobody can tell how my sister was pulled away and by whom she was taken away.

Shuddhamati—Oh crown-prince, you look after the administration of the whole kingdom. Where is the four-fold army ?

Rukmi—Many soldiers were here; but they all appear to be woman-like and effeminate and cowardly !

Royal messenger—(*Entering*) A bloody battle has begun on the borders of the town.

Rukmi—With whom are Chaidyas and Magadhas fighting ?

ना....११

राजदूतः—बलरामः ससैन्य आयातो द्वारकायाः । हलमुसलाभ्यां शतशो योद्धारस्तेन हताः ।

रुक्मी—किं कृष्णोऽपि विद्यते तत्पार्श्वे ।

राजदूतः—बाढम् । तस्य रथे दृश्यते भर्तृदारिका रुक्मिणी ।

रुक्मी—(सावेगम्) अभिद्रवामि कृष्णं प्रथमं प्रत्यानयामि च रुक्मिणीम् ।

भीष्मकः—युवराज, महत्साहसमिदम् । अप्रमत्तो भूत्वा प्रयाहि बलान्वितः ।

शुद्धमतिः—वत्स, चिरंजीव । विजयी भव ।

रुक्मी—अद्य कृष्णेन सार्धं भीषणं नियुद्धं करिष्यामि । पश्यत भोः—

कृष्णः सोऽयं जगति विदितः कृष्णकर्मा दुरात्मा

तेनैवासौ ध्रुवमपहृता रुक्मिणी कैतवेन ।

द्रक्ष्याम्येवं समिति विसरे कीदृशं छद्मकृत्यं

हन्यामेनं शितपरशुना यादवानां समक्षम् ॥ १५ ॥

अन्यथा न प्रतिनिवर्तिष्यामि राजधानीम् । (निष्क्रान्तः)

Royal messenger—Balaram has arrived from Dwaraka with his army. He has killed hundreds of fighters with his plough and mace.

Rukmi—Is Krishna also by his side ?

Royal messenger—Certainly. In his chariot is seen Princess Rukmini.

Rukmi—(*Violently*) I shall attack Krishna first and bring back Rukmini.

Bhishmaka—Oh crown-prince, this is a great venture. Be circumspect and go with your army.

Shuddhamati—Oh son, be long lived and victorious.

Rukmi—Today I shall have a terrible duel with Krishna. Just see—

Verse 15—This is the same Krishna who is notorious in the world as a rogue and rascal; he alone has certainly snatched away Rukmini deceitfully; now I shall see in the process of the battle how he can commit fraud; I shall kill him with my sharp axe in the presence of the Yadavas.

Otherwise I shall not return to the capital.

(*Exit.*)

शुद्धमतिः—(सखेदम्) अहह, महती खलु शृङ्गापत्तिरियम् । व्यप्राचित्ताऽहं संजाता ।

भीष्मकः—देवि, प्रासादं यास्यावः । तत्र मनोविनोदनं भवेत् ।

शुद्धमतिः—महाराज, न मे रोचते प्रासादप्रतिनिवर्तनम् । अत्रैव स्थास्यामि यावद्बालकानां कुशलवार्ता श्रुतिपथमायास्यति ।

भीष्मकः—भवतु । अमात्य, स्नेहलते, मन्दिरपरिसरे नयामोऽद्यदिनमुद्यानगृहे ।

अमात्यः—यथाऽऽज्ञापयति देवः ।

स्नेहलता—उद्यानगृहभागम्यताम् । इत इतो देवी ।

[सर्वे परिक्रामन्ति—उद्यानगृहे]

शुद्धमतिः—स्थलान्तरेण किञ्चिन्निश्चिन्तं चित्तम् ।

भीष्मकः—स्वाभाविकमेतत् । तथाहि—

Shuddhamati—Alas ! This is a great difficulty really. I have got confused in my mind.

Bhishmaka—Oh Queen, let us go to the palace; there your mind may be diverted into peace.

Shuddhamati—Your Majesty, I do not like to return to the palace. I shall stay here only till I hear good news about our children.

Bhishmaka—All right; Minister, Snehallata, we shall spend this day in the garden-house in the vicinity of this temple.

Minister—Just as Your Majesty orders.

Snehallata—Let us go to the residence in the garden. This way, this way, the queen (may come).

(All move about and enter the bungalow in the garden.)

Shuddhamati—By this change my mind is somewhat free from anxiety.

Bhishmaka—This is natural. Because—

इदं शान्तागारं विरलजनसंपर्कसुभगं
 भवानीभूभागे भवति विमलं मानसमलम् ।
 प्रपञ्चप्रामाद्यं व्यथयति नितान्तं जनमनः
 शरण्यः सर्वेशः सुखयति सदा शुद्धमनसम् ॥ १६ ॥

शुद्धमतिः—वेदान्तविवेक एषः । प्रथमतस्तत्तावद्ज्ञातव्यो वत्सावृत्तान्तः । स्नेहलता
 कथयिष्यति मन्दिरगतां घटनाम् ।

स्नेहलता—समाहितचित्तेन भर्तृदारिका भवानीं पूजितवती । ततः पुरोहिताय
 दक्षिणां प्रदाय सर्वान् वह्निर्गन्तुं साऽऽदिशत् । घटिकार्धपर्यन्तं प्रार्थनापद्यं
 पठित्वा सा प्रांगणं निर्यातोत्तर-द्वारेण । तस्याः पृष्ठत आसमहम् । तत्रैवासीद्
 रथस्थः श्रीकृष्णः । स महता स्नेहेन स्वागतं व्याहरद् भर्तृदारिकायै । तस्य
 दक्षिणहस्तमवलम्ब्य सा रथमारुरोह । निमिषमात्रेण बलान्तस्तुरंगा रथं सुदूरं
 निन्यिरे वत्सा च मां हस्तेनामंत्रयांचक्रे)

[शुद्धमतिः स्वस्थचित्ता नेत्रे निमील्य तिष्ठति]

Verse 16—This cool house is comfortable owing to the small number of people moving about; your mind becomes somewhat calm in this part of the Bhavani temple; the worries in the worldly life cause grief very much to the mind of the people; the all-pervading God, the support of all, gives happiness always to the pure mind.

Shuddhamati—This is a philosophical thought. First I want to know, however, detailed information about our daughter. Snehatala will tell us all that happened in the temple.

Snehalata—The princess worshipped Bhavani with a very calm mind. Then giving the usual gifts to the priest, she told us all to go out. For nearly a quarter of an hour she recited prayer verses and went out through the northern door into the court yard. I was just behind her. There was Shrikrishna already waiting in his chariot. Very lovingly he welcomed the princess. Holding his right hand she ascended on to the chariot. In a moment the galloping horses took the chariot away and the Princess waved her hand to me by way of taking leave.

(*Shuddhamati with a steady mind closes her eyes.*)

भीष्मकः—साधु । दिष्ट्याऽनुरूपपरिणेत्रा संयुक्ता वत्सा गिरिजासमक्षम् ।

[नेपथ्ये महान् कोलाहलः]

शुद्धमतिः—(सहसा नेत्रोन्मीलनं कृत्वा) किमेष कोलाहलः ।

स्नेहलता—देवि, ज्ञास्यामि । (निष्क्रान्ता)

भीष्मकः—भविष्यति प्रायो युद्धविमर्दः । वृद्धत्वेऽपि बाहुस्फुरणमनुभूयतेऽस्माभिर्विप्रह्वार्त्तया ।

शुद्धमतिः—कृतं चित्तावेगेन ।

[स्नेहलता प्रविशति राजदूतानुगता]

राजदूतः—देव, दुःखदोदन्तः ।

भीष्मकः—उद्यतोऽस्मि तं श्रोतुम् । कथ्यताम् ।

राजदूतः—देव, भीषणसंहारः समारब्धो बलरामेण । चैद्यमागधा मशका इवोत्क्षिप्तास्तेन । शिशुपालजरासंधौ पलायितौ निजराज्यं प्रति ।

भीष्मकः—कदाऽऽयातो बलरामः । एकाकी श्रीकृष्णः प्रथममासीत् ।

Bhishmaka—Very good, fortunately our daughter has been joined to a suitable husband (of her own choice) in the presence of Goddess Girija.

(*Behind the curtain a loud tumultuous noise is heard.*)

Shuddhamati—(*Suddenly opening her eyes*) What is the noise for ?

Snehalata—Oh Queen, I shall find out. (*Exit*)

Bhishmaka—It may be probably the war-cry. Even in old age my arms begin to throb on hearing news about a battle.

Shuddhamati—Enough of mental disturbance.

(*Snehalata enters followed by a royal-messenger.*)

Royal Messenger—Your Majesty, sad news !

Bhishmaka—I am ready to hear it; tell it.

Royal Messenger—Your Majesty, a terrible massacre has been begun by Balaram. He has destroyed the Chaidya and Magadha armies like so many flies. Shishupal and Jarasandha have fled away to their kingdoms.

Bhishmaka—When has Balaram come ? First Shrikrishna was all alone here.

राजदूतः—श्रीकृष्णमन्विष्यन्नागतः सोऽद्य प्रभाते ससैन्यः ।

भीष्मकः—कुत्र वर्तते रुक्मी ।

राजदूतः—यादवबलस्य पार्श्वतो गत्वा श्रीकृष्णमभिद्रवति रुक्मियुवराजः ।

[शुद्धमतिर्मोहपगता]

भीष्मकः—हा कष्टम् । उभावपि संबंधिनावस्माकम् ।

स्नेहलता—देवि, धैर्यमवलम्ब्यताम् ।

[जलेन सृशति तस्या नेत्रे]

भीष्मकः—उत्तश्यामि तयोर्दारुणायोधनम् । श्रूयताम्—

रुक्मी शूरो विचरति रणे मूर्खवृत्तिः प्रमत्तः

श्रीकृष्णोऽसौ शमदमयुतो दक्षताशीलधारी ।

एकोऽमर्षी विकृतिपरमोऽन्यो विवेकी विरागी ।

सत्त्वोत्कर्षोऽथ खलु भविता तत्त्वसिद्धान्त एषः ॥ १७ ॥

(समाप्तस्तृतीयः प्रवेशः)

Royal messenger—He arrived this morning with his army in search of Shrikrishna.

Bhishmaka—Where is Rukmi ?

Royal messenger—Crown-prince Rukmi has gone round the Yadav army and is engaging Shrikrishna in a fight.

(*Shuddhamati loses her consciousness.*)

Bhishmaka—Alas ! They both are our near relations.

Snehalata—Oh Queen, take courage.

(*Touches her eyes with water.*)

Bhishmaka—I expect a bloody battle between the two. Just listen—

Verse 17—Rukmi is brave but moves about on the battle-field like a fool and like an intoxicated person; while Shrikrishna is self-controlled and behaves like a man of character and circumspection; the one is hot and irritable and very passionate, while the other is thoughtful and self-possessed. It is a principle of philosophy that the quality of thoughtfulness and goodness is sure to win.

(*End of the Third Scene*)

चतुर्थः प्रवेशः

[रणांगणे श्रीकृष्णो रथस्थो रुक्मिणं वध्नाति धनुर्गुणेन तच्छिरश्छेत्तुं च खड्गमुद्धरति । रुक्मिणी प्रार्थनापरा]

श्रीकृष्णः—(सकोधम्) रे दुरात्मन् स्मर्यतां निजदैवतं सजीभूयतां च यमसदनं गन्तुम् ।

रुक्मिणी—(सक्रुणम्) नाथ, अनुकम्प्यताम् । न हन्तव्यो मदभ्राता ।

श्रीकृष्णः—भृशं व्यथितवानेष दुष्टत्वात् । नार्हति मनागप्यनुकम्पाम् ।

रुक्मिणी—(साक्षम्) कान्त, मा मैवम् । अस्य मृत्युना बलवद्दुःखं भविष्यति पित्रोः । क्षम्यतामस्यापराधः क्रियतां चानुग्रहो मयि ।

श्रीकृष्णः—प्रिये, मा भव मध्यस्था । राजकुलस्य मानवसमाजस्यापि विनाश-हेतुरेषः ।—तथाहि—

The Fourth Scene

[On the battle-field Shrikrishna ties up Rukmi with the bowstring to the chariot and holds up his sword to cut off his head. Rukmini is making a prayer.]

Shrikrishna—(*Angrily*) You villain, remember your God and be ready to go to the abode of Death.

Rukmini—(*Plaintively*) Oh Lord, be kind; my brother should not be killed.

Shrikrishna—This wicked man has harassed you very much. He does not deserve any mercy.

Rukmini—(*Tearfully*) Oh beloved, not so, not so. By his death our parents will be very grieved. His crime should be forgiven and kindness should be shown to me.

Shrikrishna—Oh dear, do not mediate. This Rukmi is a cause of ruin of the royal family and also of the human society. Because—

मध्ये तरूणां विषवृक्ष एको
 यथा मृगाणां वृक एव दुष्टः ।
 सरीसृपाणां भुजगः स काल-
 स्तथैव पुंसां दनुजोऽस्ति रुक्मी ॥ १८ ॥

अपि च

कलंकः कुलस्यापि कोपः कठोरो
 दुरक्षो दुरुक्तिर्दुरध्वो दुरीहः ।
 विषाक्तो विषास्यो विषान्तो विसर्पी
 भुजंगो भवाधिभिर्दाहृद् भुजिष्यः ॥ १९ ॥

हलधरः—(सहसा प्रविश्य) रे कृष्णराज, संहर करवालं, संहर करवालम् ।
 श्रीकृष्णः—(सविनयम्) आर्य, भवद्वाक्यं प्रमाणं परमशोध्यः शठोऽयम् ।
 यदि विमुक्तोऽधुना तर्हि पुनरपि पापमाचरिष्यति ।
 हलधरः—(रथमारुह्य खड्गं च गृहीत्वा) अयि वत्सराज, मा मैवम् ।
 अलमेतावता कोपेन । (रुक्मिणीं प्रति) वत्से, मा मैषीः ।

Verse 18—He is like a poisonous tree in the midst of other trees; he is like a wicked wolf among the deer; he is like a deadly serpent among the reptiles; in the same way Rukmi is a demon among men.

Moreover—

Verse 19—He is a blot on the family and terrible warth; he has a bad tongue, bad ideas, bad desires and is very difficult to please; he is a human serpent with poison in his heart, in his mouth and over the whole body; he is a bane to the world; he instigates quarrels and is a disease (incarnate) and dissolute slave (of passion.)

Haladhar—(Suddenly entering) Oh Prince Krishna, hold back your sword, hold back your sword.

Shrikrishna—(Modestly) Oh elder brother, your word is authority; but this rogue is impossible to improve. If he is released now, he will again commit sins.

Haladhar—(Ascending the chariot and holding the sword) Oh dear brother, it should not be so; enough of so much anger; (to Rukmini) Oh little sister, do not be afraid.

श्रीकृष्णः—आर्य, समयोचितं व्यवह्रियताम् । क्षौरेण दुर्दर्शनः क्रियतामेषः ।

हलधरः—भवतु । तथा क्रियताम् ।

[नापितो रुक्मिणं मुण्डयति]

श्रीकृष्णः—आर्य, वृथा प्रयासित आत्मा भवताऽत्रागमनेन ।

हलधरः—रे कृष्णराज, प्रासादान्निर्गतं त्वां ज्ञात्वा शोकाकुलौ जातौ पितरौ । कथं तर्हि तत्रावस्थानं शक्यमासीत् । (सस्मितम्) ज्ञातपूर्वस्तवैतत्संविधानो-
पन्यासः । तेनायातोऽहं ससैन्योऽत्रैव ।

श्रीकृष्णः—दिष्ट्याऽनुजस्नेहः पुनरपि प्रकटीकृतो भवता । भवदागमनमवेक्षित-
मासीन्मया । अधुना निहतेषु शात्रवेषु ब्रजामो द्वारकां प्रति ।

हलधरः—नैवम्, रे वत्सराज । महाराजो द्रष्टव्यः सम्राज्ञी च सान्त्वयितव्या
प्रथमम् । राजदूतान् प्रेषयामि राजधानीम् । अभ्यन्तरे च विश्राम्यतां
वृक्षवाटिकायाम् । (रुक्मिणीं प्रति) वत्से, समाहिता भव—

Shrikrishna—Oh elder brother, you may act suitable to the occasion; he should be disfigured by a shave.

Haladhar—All right; let it be done.

(*A barber shaves Rukmi.*)

Shrikrishna—Oh brother, unnecessarily you have taken the trouble of coming over here.

Haladhar—Oh Krishna-Raj, our parents became sad on hearing of your sudden departure from the palace. How then was it possible for me to stay there? (*Smilingly*) And the beginning of this sweet intrigue of yours was already known; thereby I could come here straight with the army.

Shrikrishna—Fortunately, you have again shown your affection for your younger brother. I had expected this arrival of yours. Now that the enemies are destroyed, let us return to Dwaraka.

Haladhar—Oh dear brother, this is not proper. His Majesty must be seen and the Queen must be appeased first. I shall send royal messengers to the capital. In the mean time let us rest in the grove of trees. (*To Rukmini*) oh little sister, be calm and cool.

सत्याग्रहस्तव शुभावह एव जातो
 विद्वेषिणः प्रतिहताः सुकृतात्त्वदीयात् ।
 वैदर्भवंशयशसो महनीयतेजो
 धन्या वयं समसुखा अमुनाऽनुबन्धाः ॥ २० ॥

[ततः प्रविशतो रेवती कुब्जकश्च]

रेवती—(सस्मितम्) कथमेकाकी प्रधावितो देवरो वधूसंदेशात् । कथं च
 रूपाभिप्राहितोऽस्माभिः ।

श्रीकृष्णः—(प्रतिपत्तिपूर्वकम्) आर्ये, यद्यद्वदसि तत्तदाकर्णनीयमेव मया ।

रेवती—न केनाप्यनेन किम् ।

श्रीकृष्णः—आर्येणापि श्रवणीयम् ।

रेवती—(सलज्जम्) नात्र संबंध आर्यपुत्रस्य ।

श्रीकृष्णः—कुब्जकश्च शृणुयात् ।

रेवती—नाकर्षणीयो ब्राह्मणोऽस्मिन्कूटप्रयोगे ।

Verse 20—Your insistence on right conviction has ended in happiness. The enemies have been vanquished by your merit; the lustre of the fame of the Vidarbha royal family is shining greatly; and we feel very blessed on account of this intimate and happy connection.

(*Then enter Revati and Kubjaka.*)

Revati—(*Smilingly*) How the brother-in-law ran away on receiving the bride's message ! And how he is caught "red-handed" by us !!

Shrikrishna—(*Quietly and respectfully*) Oh sister, whatever you say has to be heard by me.

Revati—And not by anyone else ?

Shrikrishna—By my brother too !

Revati—(*Bashfully*) He is not concerned with this affair !

Shrikrishna—Kubjaka may also hear it.

Revati—The Brahmin should not be dragged into this intrigue!

श्रीकृष्णः—तेन हि—तर्हि तव कनीयसी याताऽऽकर्णयेत् ।

रेवतीकुब्जकौ—(सानन्दं करतालं दत्त्वा) हाः, हाः, हाः ।

कुब्जकः—कथं रे नववधूवत्त्वमपि लज्जान्वितः ।

रेवती—नास्ति किमस्याः किमपि नाम ।

श्रीकृष्णः—त्वयैव क्रियतां नामाभिधानमस्याः ।

रेवती—कथमायातेयमत्र ।

श्रीकृष्णः—त्वन्निमन्त्रणात् ।

कुब्जकः—किं न दृश्यते सा जल्पिका कोकिला ।

श्रीकृष्णः—त्वत्पृष्ठे प्रक्षेप्तमुपलानानेष्यति सा स्नेहलता ।

कुब्जकः—तस्या नाम त्वया ज्ञातम् । परं तत्त्वामिन्या अभिरव्यां न जानासि ?

श्रीकृष्णः—किं कुर्यां रे ब्रह्ममूर्ते । विस्मृतिबाधा संजाता मच्चित्तस्य ।

कुब्जकः—तदा वृक्षवाटिकायां बकध्यानेन यदपहरणं निर्णीतं तन्न विस्मृतम् ।

Shrikrishna—Well then—that means your younger sister-in-law will also hear it.

Revati and Kubjaka—(*Laughingly*) Hurrah ! Hurrah ! Hurrah !

Kubjaka—You friend, how now ! you are bashful like a new bride !

Revati—Has she no name ?

Shrikrishna—You give her some name.

Revati—How has she come here then ?

Shrikrishna—On your invitation !

Kubjaka—Why is that talkative bird not seen here ?

Shrikrishna—That Snehatala is going to bring stones to throw on your back.

Kubjaka—You know her name, but do not know the name of her mistress !

Shrikrishna—What should I do ? Oh Brahmin-brother ! My mind has lost all memory.

Kubjaka—In that grove of trees whatever you decided to rob in that pretence of meditation has not been forgotten !

श्रीकृष्णः—भगिन्या तत्स्मृतिपथमानीतम् ।

रेवती—असत्यमेतत् । अहोरात्रं वल्लभास्तवपाठः क्रियते भवतैव । किं प्रयोजनं तर्हि मदनबोधेन ।

श्रीकृष्णः—रे कर्णेजप, त्वयैव रहस्यस्फोटश्चरीकृतोऽस्ति । तद्वण्डयामि त्वां तदर्थम् ।

कुब्जकः—(सांजलि) ताडय मां मधुमोदकैरूपपैश्च श्वशुरगृहाच्चोरितैः ।

[सर्वे हसन्त्युच्चैः]

हलधरः—हन्त भोः । युद्धचण्डावाते प्रशान्ते विनोदवात्या प्रवर्तिता भवति ।

वत्सागतविनोदेन मनो मे हर्षनिर्भरम् ।

वत्सोऽपि निर्जितो नूनं ब्राह्मणेन रसात्मना ॥ २१ ॥

[सर्वे सानन्दं हसन्ति करतालं च ददति]

Shrikrishna—The sister has reminded me of it.

Revati—This is false ! You have been reciting your beloved's praise day and night. What necessity is there then of my word ?

Shrikrishna—Oh tale-bearer, you have given out the whole secret ! I will punish you now.

Kubjaka—(*With folded hands*) Beat me with sweet-balls and cackles stolen from the father-in-law's palace.

(*All laugh loudly and merrily.*)

Haladhar—Oh joy ! The storm of the battle is cooled down. Now the storm of humour has been raging.

Verse 21—I am extremely glad to hear these jokes relating to the little sister; and the younger brother is also really beaten by the jocular Brahmin.

[*All laugh merrily and clap their hands.*]

Moreover—

अन्यच्च—

सुखदसमय एषोऽद्यैव दैवोपयातः
कलहपरिसमाप्तेरुत्तरार्थेन कान्तः ।
मुदिरनिरसनाद्वै भाति भास्वान्भरेण
गदपश्चिमयोगे कल्यता सौख्ययुक्ता ॥ २२ ॥

समाप्तः चतुर्थः प्रवेशः

—०—

पञ्चमः प्रवेशः

[समरभूम्यां विवाहमण्डपः । तत्र सर्वे यथाक्रममुपविशन्ति ।]

भीष्मकः—इत इतो भवन्तः । इमान्यासनान्यलंकियन्ताम् ।

पुरोहितः—महाराज, प्रथमं वरपक्षीयाः पूजनीयाः ।

भीष्मकः—तथा ।

Verse 22—This is an occasion of happiness brought about to-day by good luck; it is still more wel-come at the end of the battle. When the cloud is blown off, the sun shines more brightly; (*similarly*) after the disease is cured the healthfulness is more pleasurable.

End of the Fourth Scene

—०—

The Fifth Scene

[*The marriage shamiana on the battle-field, and there all are seated in proper order*].

Bhishmaka—This way, this way Your Majesties may come. You may kindly occupy these seats.

Royal-priest—Your Majesty, first the relations of the Bridegroom are to be honoured.

Bhishmaka—Yes; let it be so.

पुरोहितः—इमानि महावस्त्रभूषणानि वसुदेवमहाराजायोपहारीकरोतु भवान् ।
 भीष्मकः—(सविनयम्) महाराज, इदं प्रीतिदानं स्वीक्रियताम् । (वसुदेवः
 स्वीकरोति प्रीतिदानम्)

भगवन्

कारागारे तिमिरविसरे कंसनिर्देशसारे
 नीतः कालो महति विषमे श्रीमहादेवभक्त्या
 आयातोऽयं सुकृतफलदो वंशभाग्येन योगो
 वीरौ पुत्रौ भुजयुगसमौ सेवमानौ भवन्तम् ॥ २३ ॥

पुरोहितः—देवि, देवकीसम्राज्ञी सभाजयतु भवती महावस्त्रालंकारोपायनैः ।

शुद्धमतिः—ओम् ।

[देवक्यै समर्पयति वस्त्रालंकारान्]

भीष्मकः—देवि, युष्मत्पुण्यराशेः सुपरिणामोऽयं यदेतौ भवदात्मजावलौकिक-
 विक्रमौ सञ्जातौ ।

Royal-priest—These rich clothes and ornaments may be offered by Your Majesty to His Majesty Vasudev.

Bhishmaka—(*Moderstly*) Your Majesty, please accept this gift of love.

(*Vasudev accepts the gift*) Your Lordship,

Verse 23—You spent a long time in the prison filled with darkness under the orders of Kansa; and you could stand the whole misery on the strength of your devotion to the great God; this blissful occasion has arrived through the family-fortune, giving the fruit of all past merits; your great sons like the two arms serve Your Majesty.

Royal-priest—Oh Queen, please honour Queen Devaki by offering her rich clothes and ornaments.

Shuddhamati—Yes. (*offers rich clothes and ornaments to Queen Devaki*).

Bhishmaka—Oh Queen, this is the good fruit of your merits that your great sons have developed into matchless warriors.

सोढ्वा विपत्तिमतिदारुणरूपगर्भो
प्रीत्या सुपालितवती भवती तनुजान् ।
आराधितोऽस्ति जगदीश इहातिभावात्
कौटुंबसौख्यमुपभोग्यमंतश्चिराय ॥ २४ ॥

पुरोहितः—अधुना ज्येष्ठयुवराजः सपत्नीकः पूजनीयः ।

भीष्मकः—(सोल्लासम्) अद्वितीयौ दम्पती । स्वीक्रियन्तामिमानि वस्त्रभूषणानि ।

हलधरः—(सविनयं गृहीत्वा) अनुगृहीतौ स्वः ।

भीष्मकः—भो युवराज, अप्रतिमं व्यक्तिमत्त्वं भवतः ।

तथाहि—

भव्योदात्ततनुर्हिमालय इवाकारेण दुष्क्राम्यकः
स्नेहागारसुनिर्झरास्त्रवभवात्कारुण्यपूर्णात्मकः ।
आश्चर्यातिभरेण भाति विभवो द्वैधात्मकोत्कर्षितो
मातुर्वत्सलता पितुः प्रचलता शौर्यातिरेकान्विता ॥ २५ ॥

Verse 24—Enduring all terrible misery and adversity you brought up your sons very lovingly; you have worshipped the Lord of the World here very devotionally; now you have to enjoy the happiness of family-life for a long time.

Royal-priest—Now the eldest crown-prince along with his wife is to be honoured.

Bhishmaka—(*Joyfully*) An incomparable couple ! Please accept these clothes and ornaments.

Haladhar—(*Receiving the same modestly*) We are greatly favoured.

Bhishmaka—Oh crown-prince, matchless is your personality. Because—

Verse 25—You have a body which is huge and imposing and difficult to be crossed like the Himalaya mountain; (at the same time) just like the water streams affectionate feelings flow from yourself, full of kindness; in this way your double personality of a high order is very wonderful indeed. You combine in yourself mother's kindness and father's prowess coupled with the height of bravery.

पुरोहितः—एवं नारायणस्वरूपिणं श्रीकृष्णवरं संप्राप्ताः स्मः ।

भीष्मकः—(सहर्षम्) अहो पुण्यमहो भग्यमहो कुलदेवतानुकूल्यम् ।

यदूत्तमं दानवदम्भनाशं

गवामुदात्तोपचरानुरक्तम् ।

मुकुन्दजामातरमाप्नुमेनं

कियन्ति पुण्यानि मया कृतानि ॥ २६ ॥

पुरोहितः—देवि, अत्र स्थित्वोष्णपादोदकमुपकल्प्यतां यावन्महाराजः श्रीकृष्ण-
चरणौ संक्षालयति ।

[शुद्धमतिभीष्मकौ तथा कुरुतः]

[गन्धमाल्यादिभिश्च श्रीकृष्णं पूजयतः]

भीष्मकः—(श्रीकृष्णचरणस्पर्शेन पुलकितावयवो भूत्वा) अहो पावनौ श्रीकृष्ण-
चरणौ ।

दृष्टानि नाम सकलानि शुभस्थलानि

स्नातं च तीर्थसलिले विमले प्रसिद्धे ।

संपूजिता हि कुलदेवगणाः समस्ताः

श्रीकृष्णपादकमले मम हस्तवृत्ते ॥ २७ ॥

Royal-priest—Thus we come to Shrikrishna, the bride-groom, just like God Narayana.

Bhishmaka—(*Very happily*) Oh my merit ! Oh my fortune ! Oh the favour of our family gods !

Verse 26—How many merits (good deeds) must I have earned to secure this Shrikrishna (or Mukund) as my son-in-law; who is the best of Yadus, who has destroyed the deceitful demons and who is devoted to the meritorious service of cows.

Royal priest—Oh Queen, you may stand here and pour warm water while His Majesty washes Shrikrishna's feet.

(*Shuddhamati and Bhishmaka do as are told and worship Shrikrishna with sandal paste and flower garlands.*)

Bhishmaka—(*Being horripilated by the touch of Shrikrishna's feet*) Oh, how purifying are Shrikrishna's feet !

Verse 27—When I hold in my hand Shrikrishna's lotus-feet, I have seen all holy places, I have bathed in all famous

पुरोहितः—दधिमधुसहितो मधुपर्कः समर्प्यतां नारायणस्वरूपिणे वराय ।

[रुक्मिण्या भ्रातरः स्नेहलता चोपसर्पन्ति]

स्नेहलता—अधुना गोपीजनदधिचौर्यं नावश्यकम् । महाराजेन प्रभूतं दधिन-
वनीतं प्रदत्तं सुवर्णपात्रेषु ।

[सर्वे तद्विनोदमवगम्योच्चैर्हसन्ति]

[रुक्मिणी स्नेहलतां पीडयत्यङ्गुल्या]

स्नेहलता—(पीडां निरूप्य) देवि, भर्तृदारिका मामकारणं पीडयत्यङ्गुल्या ।

[सर्वे सविनोदं हसन्ति]

कुब्जकः—सकारणमेव तत्पीडनम् । यतः किल गोपी स्वयमपहृता भवति ।
तत्कुतश्चौर्यप्रयोजनं दधिमधुनवनीतस्य ।

[सर्वे हसन्त्युच्चैः]

and pure holy waters and I have worshipped all the groups of family gods.

Royal-priest—The holy offerings of honey, curds, etc. may now be made to the bride-groom who is like God Narayana.

(*Rukmini's brothers and Snehalata come forward.*)

Snehalata—Now it will not be necessary to steal the curds and butter of cowherdresses ! His Majesty has offered a good deal of curds and butter in gold pots.

(*All understand that joke and laugh loudly. Rukmini pinches Snehalata with her fingers.*)

Snehalata—(*Showing pain*) Oh Queen, the Princess pinches me with her fingers unnecessarily.

(*All laugh to understand the joke.*)

Kubjaka—That pinching is purposeful; because the cowherdess is herself carried off; then where is the possibility of stealing curds, honey and butter ?

(*All laugh loudly and clap their hands.*)

ना.... १२

स्नेहलता—आस्तां तावद्वधिमधुनः संविधानम् । तदा नदीतटे ब्राह्मण-
वयस्यराजेन धृतं वकथ्यानं किं न विसर्जितमद्यापि ।

कुब्जकः—त्वत्कृते कोऽपि विक्रमशीलः कुमार उपलक्षितस्तेन द्वारकायाम् ।
यदा स कुमारस्त्वामुद्बहेत्तदा वकथ्यान-विसर्जनं भवेत् ।

स्नेहलता—(सलज्जम्) न कदापि गच्छामि द्वारकाम् । न कदापि ।

[सर्वे हसन्ति करतालं च ददति]

कुब्जकः—गे स्नेहलते, त्वत्त्वामिन्या अंगुलीपीडनवृत्तिर्मद्वयस्यराजमपि बाधेत ।

स्नेहलता—अवश्यं बाधेत । स्वानुभवलामो ननु परस्मै दातव्यः । तदर्थं मया
स्फुटमुक्तम् ।

[सर्वे करतालं धृत्वा हसन्त्युचैः]

पुरोहितः—महाराज, नारायणस्वरूपिणे श्रीकृष्णवराय समर्प्यन्तां महावस्त्रा-
लंकाराः सदक्षिणाः ।

भीष्मकः—ओम् । (तथा करोति)

Snehalata—Let this question of curds and butter remain aside for a while. Why has the royal friend of the Brahmin not yet ended the pretence of meditation commenced on the river bank ?

Kubjaka—He has selected a brave boy for you in Dwaraka. When that boy will marry you the meditation will be ended.

Snehalata—(*Bashfully*) I shall never go to Dwaraka—never, never.

(*All clap their hands.*)

Kubjaka—Oh Snehalata, the pinching habit of your mistress may trouble my royal friend also !

Snehalata—Certainly it will. I have spoken out this clearly; because the benefit of one's own experience has to be given to others.

[*All clap their hands and laugh loudly*]

Royal priest—Your Majesty, these rich clothes and ornaments along with monetary gifts should be offered to the Bridegroom Shrikrishna, representing God Narayan.

Bhishmaka—Yes. (*Does so*)

कुब्जकः—महाराज, दक्षिणा खलु ब्राह्मणाय देया न पुनर्विग्रहवीराय । स्वयं गृह्णाति स सर्वम् ।

भीष्मकः—(सस्मितम्) बाढम् । भवतेऽपि दास्यामि दक्षिणां भूयसीम् ।

श्रीकृष्णः—(सविनयं प्रणम्य) महानयं प्रसादः ।

भीष्मकः—आयुष्मान्-भाग्यवान् भूयाः । हन्त भोः, निरुपमं श्रीकृष्णरूपम् । शब्दशास्त्रमतिशेते श्रीकृष्णशौर्यमौदार्यं च । तथाहि—

मुखालोकः कामं सकलभुवनानन्दविसरः

सुनीलेयं कान्तिर्हरति सुतरां चित्तमनिशम् ।

द्युतिर्दृष्टिक्षेपे खलु विजयतेऽत्राखिलजगद्

रसः किं वीरोऽयं भुवमवतरत्याकृतिमयः ॥ २८ ॥

पुरोहितः—महाराज, प्रत्यासन्नो विवाहमुहूर्तः वैवाहिकीं वेदीं प्रति समानीयतां वधूः ।

[वस्त्रालंकारभूषिता रुक्मिणी पुरत आयाति सखीसहिता ।]

Kubjaka—Your Majesty, monetary gifts are really to be given to a Brahmin and not to a warrior; because he can himself win everything (in a battle).

Bhishmka—(*Smilingly*) Yes; I shall give you, too, good gifts.

Shrikrishna—(*Bowing down modestly.*) This is a great favour.

Bhishmaka—May you live long and become fortunate. Oh joy ! Incomparable is Shrikrishna's appearance. Shrikrishna's bravery and generosity are beyond any description in words. Just see—

Verse 28—The handsome face is extremely pleasing to the whole world; this bluish complexion attracts the mind always very greatly; the bright sight conquers the whole world actually. Is this the sentiment of heroism incarnate descended here on the earth in a concrete form !

Royal-priest—Your Majesty, the exact marriage hour is approaching. Let the bride be brought to the marriage altar.

[*Rukmini with rich clothes and ornaments on and followed by female friends comes forth.*]

भोः श्रीकृष्ण, वधूसंमुखो वर्तेथा वेदिकायाम् ।

[श्रीकृष्णस्तथा करोति]

पुरोहितः—(हुतभुजमुपसमाधाय) भोः श्रीकृष्ण, इयमाहुतिरग्नये त्रिः समर्प्यताम्

[श्रीकृष्णस्तथा करोति । रुक्मिणी तस्य हस्तं हस्तेन स्पृशति]

अग्नये स्वाहाऽऽ । अग्नये स्वाहाऽऽ । अग्नये स्वाहाऽऽ । भोः श्रीकृष्ण, रुक्मिण्या दक्षिणपाणिं दक्षिणपाणिनाऽवलंब्य पावकस्त्रिः प्रदक्षिणीक्रियताम् ।

स्नेहलता—(सस्मितम्) लाघवेन धार्यतां वधूहस्तः ।

कुब्जकः—अलमादेशैरनवश्यकैः । (सर्वे हसन्ति करतालं च ददति)

[श्रीकृष्णरुक्मिण्यौ तथा कुरुतः]

पुरोहितः—वधूवरौ शुभासनयोरुपविशताम् । (तथा कुरुतः) भोः श्रीकृष्ण, रुक्मिण्याः पादपद्मं पाणिभ्यामवलंब्याश्मानमारोपयतु भवान् ।

[समयमानमुखस्तूर्णी तिष्ठति श्रीकृष्णः]

Oh Shrikrishna, you may stand on the altar in front of the Bride.

(*Shrikrishna does so.*)

Royal-priest—(*Kindling the sacrificial fire*) Oh Shrikrishna, please offer this oblation three times to the fire.

(*Shrikrishna does so, while Rukmini touches his hand.*) Offering to the fire, offering to the fire, offering to the fire ! Oh Shrikrishna, please hold Rukmini's right hand by your right hand and go round the fire three times.

(*Shrikrishna and Rukmini do so.*)

Snehalata—(*Smilingly*) The bride's hand should be held lightly.

Kubjaka—Enough of unnecessary instructions now.

(*All laugh and clap hands.*)

Royal-priest—Now the bride and bride-groom may sit on the sacred seats. (*They do so*). Oh Shrikrishna, please hold the lotus-foot of Rukmini with your hands and place it on the sacred stone.

(*Shrikrishna wondering remains still.*)

वधूपक्षीयाः—(सहासम्) युवराज, प्रमाणभूतेन पुरोधसा यदुच्यते तदनुष्ठीयतां सत्वरम् ।

वरपक्षीयाः—(सावेगम्) कथमिव वधूपादं हस्तेन स्पृशति वरराजः ।

वधूपक्षीयाः—(उच्चैः—स्वरेण) वधूरेव वन्दनीयाऽधुना वरराजेन वधूपाद-
संवाहनं च कर्तव्यम् ।

वरपक्षीयाः—(संसंभ्रमम्) न कदापि, न कदापि ।

पुरोहितः—(उभयान्निवार्य सस्मितम्) सकललोकनियामिका स्वतःप्रमाणभूता
श्रुतिरेव सम्यगित्यमभिदधाति । तदनुष्ठीयतां यथोक्तम् ।

[श्रीकृष्णः संकुचिताभ्यां हस्ताभ्यां रुक्मिण्याः पादपद्ममश्मानमारोपयति सस्मितम्]

[वधूपक्षीया विजयोन्मादेन कर्तालं ददति ।]

पुरोहितः—समाप्तो विवाहविधिः । वधूवरौ वृद्धान् प्रणमताम् ।

[नारदः सहसाऽवतरति विवाहमण्डपे]

Members of the Bride's family—(*Smilingly*) Oh prince, please do immediately whatever is told by the authoritative priest.

Members of the Bride-groom's family—(*Enthusiastically*) How can the royal bride-groom touch the bride's foot with his hands ?

Members of the Bride's family—(*In a loud voice*) The bride must be saluted by the bride-groom now and her feet must be shampooed !

Members of the Bride-groom's family—(*Agitatingly*) Never, never, never !

Royal-priest—(*Controlling both smilingly*) The Vedas that regulate the whole worldly life and that are self-authoritative lay down these instructions clearly. Therefore whatever has been told should be done.

(*Shrikrishna with contracted hands places Rukmini's lotus-foot on the sacred stone smilingly*).

(*Members of the Bride's family laugh loudly and clap their hands triumphantly*).

Royal-priest—The marriage ceremony is over. The bride and the bride-groom should now bow to the elders.

(*Narada descends suddenly in the marriage pendal.*)

नारदः—अयि रुक्मिणि, अपि परिपूर्णास्ते मनोरथाः ।

[रुक्मिणी सलज्जा प्रणमति]

नारदः—भोः श्रीकृष्ण, कच्चिदाप्तकामोऽसि ।

[श्रीकृष्णः सस्मितं प्रणमति]

श्रीकृष्णः—भगवन्, सर्वशः सन्तुष्टोऽस्मि भवत्कृपया ।

नारदः—हन्त भोः—

भूलोकेऽस्मिन्नतुलमहिमा रुक्मिणीकृष्णयोर्वा
जायापत्योः प्रणयसुशृणो मानुषाणां प्रमाणम् ।
संयोगोऽयं नृपतिकुलयोः कल्पयेत प्रभूत्यै
सम्बन्धोऽयं भवतु सुखदः सर्वकल्याणकारी ॥ २९ ॥

सर्वे—(साञ्जलिवन्धम्) अनुगृहीताः स्मः ।

नारदः—भोः श्रीकृष्ण, अप्यस्ति किञ्चित्प्राप्तव्यमतः परम् ।

Narada—Oh Rukmini, are your desires fulfilled?

(*Rukmini bows down bashfully.*)

Narada—Oh Shrikrishna, have you got what you desired?

(*Shrikrishna bows down smilingly.*)

Shrikrishna—Your holiness, I am thoroughly satisfied through your kindness.

Narada—Oh joy !

Verse 29—The greatness of your couple Rukmini and Shrikrishna is matchless in this world. Your mutual love will be a standard for all husbands and wives among men. This connection of the two royal families will lead to prosperity and this nuptial ceremony will be very happy and will lead to all goodness.

All—(*With folded hands*) We are greatly favoured.

Narada—Oh Shrikrishna, is there anything else that you would like to ask for?

श्रीकृष्णः—भगवन्, सकलं खलु सुखोदरकम् । किमन्यदाशासे । तथापीदमस्तु ।

तमोगुणनियंत्रणे सुमतिरस्तु चित्ते नृणां
रजोगुणनिनीषणे सुफलता सुमार्गे सदा ।
शुभावहयशो हि सत्त्वगुणतो नरो विन्दतां
जगज्जनिकरं जयाजयपरं भजन्तां जनाः ॥ ३० ॥

इति शम्भु

Śrīkrishna—Your holiness, everything has ended in happiness. Still, this may happen—

Verse 30—May there be good reason in the people's minds to control the quality of darkness; may there be success in leading the quality of activity always along the right path; may man get good results through his quality of goodness; and may people worship the almighty God who is the inseparable cause of this creation and who is beyond all victory and defeat.

Om - Blissful end - Om



शुद्धिपत्रम्

पृष्ठम्	पङ्क्तिः	अशुद्धम्	शुद्धम्
६	२	वरीवर्तन्ते	वरीवृत्यन्ते
११	२	वरीवर्धतां	वरीवृध्यतां
२०	८	भविष्याव	भविष्याव
२०	१३	रुक्मिणी स्नेहलते	रुक्मिणी-स्नेहलते
२१	१०	प्रतिदिन	प्रतिदिनं
२९	९	वरीवर्तते	वरीवृत्यते
३०	३	चोक्षुभीषि मश्चित्तं	चुक्षुभीषसि मश्चित्तं
३५	८	परिष्वजति	परिष्वजते
४४	७	वावसति	वावसिति
४९	६	सिषेविषे	सिषेविषसे
६२	१	प्राक्षैप्सी	प्रक्षैप्सी
६७	१०	श्रुतं	श्रुतं
६८	४	जाजाति	जंजनीति
९४	११	साख मा द्राक्षाः	सखि मा द्राक्षीः
१०३	५	प्रकृतिस्थो	प्रकृतिस्थो
१२०	६	स्वतंत्रयाम था	स्वतंत्रया मया
१२३	६	साधयिष्याभि	साधयिष्यामि
१२३	९	दुनुयास्यति	दनुयास्यति
१२७	६	विविधवर्ण	विविधवर्णं
१५१	२	परिष्वजति	परिष्वजते
१६२	१३	प्रतिनिवर्तिष्यामि	प्रतिनिवर्तिष्ये

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